

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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My Trip to the Holy Land

Mrs. Emma Taylor at the Springfield Assembly of God Church

IN 1928, about the last of the year, there was a group of people going to sail for Palestine, and my heart was quite stirred when I heard the minister, G. F. Taylor, tell us about it. He told us how he was planning to sail for the Holy Land, and that his ministry would be more beneficial and he would be more able to teach after he had visited the old places that Jesus had trod on the shores of Galilee, had walked over the mountains, had seen the place where Jesus was born, had been to the place where He sat on the mount of Olives, had visited Calvary, and all other places of interest.

When going home from the service that afternoon I said to Mr. Taylor, "Wouldn't it be a wonderful thing to get to go to Palestine?" He said, "It surely would."

I always try to get on the good side of my husband—and if the rest of you women want to have your way, you want your husband to come across and buy you a new hat or a new dress, you see what you ought to do! And so I said, "Don't you think it would be a great help to me in my ministry?" He said, "Yes, I believe it would." I said, "Would you be willing for me to go if the Lord sent in the money?" He said, "I surely would; I would love to have

you go." He even said, "I would take care of our only youngster, so that you could go. It would be a great blessing to you in your ministry." I felt I was half way across when I got his consent! And so we began to plan. There was

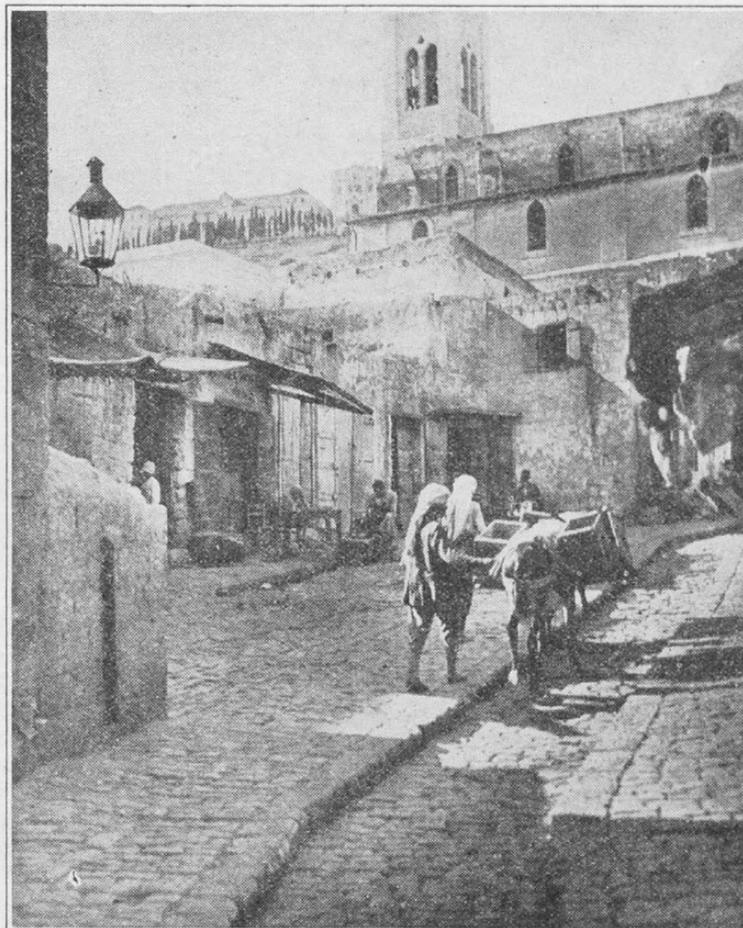
only a couple of months' time to get hold of God and find out the will of the Lord. I feel in my own life that it is a serious thing to leave the field of service—the battle field—without God giving His consent. In ten years God has given me one vacation of ten weeks, and I don't look like I am sick either!

So we began to pray and to seek God diligently. We knew it was going to cost at least a thousand dollars. The Lord has said, "Prove me and see." I believe you can find out the will of the Lord if you try. I began to ask the Lord concerning this trip, and I said, "Lord, if you are willing for me to go, You send in the money. I will not tell anybody a hard luck story."

I never did that in my life; I never got up and told anybody that I needed this or that—that is not faith. Faith comes and faces the Lord—keeps looking up to God, and keeps your mouth closed to others.

We began to pray and to ask God to undertake, and God mightily began to send in the money. I never told a soul that I was going, because I did not know for sure. If God answered prayer I was going, but if God did not answer prayer I would stay at my post of duty and keep on preaching the gospel.

(Continued on Page Eight)



The Bazaar at Nazareth



Beauty for Ashes



By W. E. Moody, Oakland, Calif.

Isa. 61:1, 3, "He hath sent me . . . to give unto them beauty for ashes."

These words were spoken of Israel, but have a spiritual application and concern for us also.

Beauty—Ashes. What a contrast! No beauty in ashes. As for their *value*, it is practically *nil*.

Christ became a whole burnt offering. He offered Himself in perfect obedience to His Father's will. In this obedience He made *no reservation*, and from it there was *no shrinking*. In fact, He could say as no other has ever said, "I delight to do thy will, O my God." Psa. 40:8. See also Heb. 10:7.

Are we offering ourselves to God as a whole burnt offering? The bullocks, calves, sheep, etc., that were burned on the altar of sacrifice were reduced to *ashes*. Have we been so reduced?

Abraham said (Gen. 18:27), "Behold now, I have taken upon me to speak unto the Lord, which am but *dust* and *ashes*." This is the place of *prevailing prayer* and *deepest communion*.

Job—concerning whom even Satan himself could not find a flaw—was not only covered with boils from head to foot, but also sat down among the ashes (Job 2:7, 8), a place of deepest humiliation.

And in chapter 30:19 we find him saying, "He (God) hath cast me into the mire, and I am become like *dust* and *ashes*."

But when he got the vision of God—the vision which led him to see his own *nothingness*, the cry came unbidden to his lips, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in *dust* and *ashes*."

And Jeremiah in Lam. 3:16 reached the lowest strata of self-abnegation when he said, "He (God) hath covered me with *ashes*."

Furthermore it was when the king of Nineveh arose from his throne, and laid his *robe* from him, and covered him with *sackcloth*, and sat in *ashes* (Jonah 3:6), that God turned from His fierce anger, and spared the city from destruction.

It is when we feel ourselves to be but dust and ashes—and not till then—that we are in line for spiritual promotion. It is then that God will begin to *beautify* us. "He will beautify the *meek* with salvation." Psa. 149:4.

It is the *meek*—the lowly, gentle, unruffled, the man who never feels like retaliating for wrongs done, who can

smile at men's and Satan's rage—that God delights to beautify with salvation. It is the man that is *nothing* in his own eyes that God will lead from the *outer* to the *middle* court, and from the *middle* to the *inner* court where he will enjoy undisturbed communion with Himself.

It is the man who is "burnt to a cinder" on the altar of sacrifice that He delights to honor with the graces and gifts which go to make up that Divine equipment without which we can neither *shine* nor *burn* for God.

It is in proportion as we *get out* of sight, and *keep out* of sight, that the beauty and attraction of Jesus is seen in us.

"He will beautify the meek with salvation." That all-inclusive word *salvation* takes within its scope all the beauties and possibilities of Christian life and service.

In its New Testament sense and meaning it takes in every joy and blessing contained in Christ in whom "dwelleth all the fullness of the Godhead bodily." Col. 2:9.

There are beauties in Him that neither eye hath seen nor ear heard: and He wants to bestow them all upon us in actual possession.

The prophet Isaiah cried exultingly (Isa. 12:2), "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."

Salvation is not a blessing or an experience only but it is a *Person*. It is *Christ indwelling*: and when He becomes the Alpha and Omega of our life and service, then we realize the force and impact of the prayer of Moses in Psalm 90:17, "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

In Psalm 96:9 we are exhorted to worship the Lord in the *beauty of holiness*; or as the margin reads, "in *holy array*." And in Romans 13:14 we are told to *put on* the *Lord Jesus Christ*.

He is our holy array, even the robe of righteousness and garment of salvation.

Without Him we are naked and forlorn, but having put on Christ we become a center of attraction to the hierarchy of heaven, and a center of jealous scorn and derision to the emissaries of hell.

"Who is she," says the Bridegroom in Song of Solomon 6:10, "that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army

with banners?" And in the 4th verse of the same chapter He says, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." Again in chapter 4:7 He says, "thou art all fair, my love; there is *no* spot in thee." And in chapter 7:1 we read, "How beautiful are thy feet with shoes, O prince's daughter!" This is in keeping with Isa. 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings!"

How beautiful we appear to our Lord, and how His eyes of love follow us as we go forth with our feet shod with the preparation of the gospel of peace, to spread the glad news of reconciliation.

How our hearts have again and again been thrilled by the appeal of the prophet in Isa. 52:1, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

Our position as ambassadors of the Cross is a *dignified* position. We are representing the King of kings and Lord of lords. Let us then not fail to adorn ourselves with the beautiful garments He has provided for us, and by a Christly walk adorn the doctrine of God our Saviour in all things.

When the prodigal returned to his father's house the command was given, "Bring forth the best robe,"—the robe that was held back for special occasions—"and put it on him; and put a *ring* on his hand, and *shoes* on his feet: and bring hither"—not that lean, *scrawny-looking* calf—but "bring hither the *fatted* calf." God wants us to have His *best*.

He wants to give us "beauty for ashes," and send us out as worthy representatives of the Risen Christ.

The garments He would have us to wear are *exceedingly beautiful*. How can we be thus clothed?

The irresistibly tender pleading of Psa. 45:10, 11 gives us the answer. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; *so* shall the king *greatly desire* thy beauty: for he is thy Lord; and worship thou him."

But note what follows in verse 13: "The king's daughter is all glorious *within*." Our natural or outward beauty may not be very attractive; but there is a wonderful *inner beauty* in a true saint of God. She is "all glorious *within*."

The American Revision brings out added beauty. "The king's daughter *within* the palace is all glorious," that is, shining with a *Divine radiance*.

The marginal reading is still more expressive—"The king's daughter in the *inner part* of the palace is all glorious." Those who are hidden away in Christ, and are "inner court worshipers," shine with a more radiant beauty and glory.

Their beauty is more lustrous and

fascinating than those who are satisfied with a lower place and sphere.

God is putting in my heart these days a hunger for that close intimacy with Him that will lead me to sit at His feet, in adoring rapture, and feast on the dainties which with His own hand He so freely offers.

O how far short we seem to come of having that close undisturbed communion with the Father, the Son, and the Holy Ghost which it is our privilege to enjoy—to be shut in with God, to be God-possessed and God-controlled.

My heart, as I pen these lines, is filled with a strange delight as I think of the possibilities that lie before us of a communion with the Triune God so *deep* and so *lasting* that everything else fades into nothingness in comparison.

"Tis *there* I would always abide,
And never a *moment* depart.
Concealed in the cleft of Thy side,
Eternally *held* in Thy heart."

As I write these lines I am sitting in the park in San Francisco "alone, yet not alone," for *Jesus* is with me—*So real, so precious* that I can but sit and weep before Him. How unworthy I feel as I sit at His feet and hear His gentle whisper, "I will give to thee beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." How real it all seems to me in these moments of stillness at His feet! It is a time when

"Heaven comes down my soul to greet
And glory crowns the mercy seat."

In Ezekiel 16 we have a wonderful picture of the tenderness and love of God. Israel is pictured as a naked infant thrown by cruel hands on to the dirty road-side. There the Lord passes by and looks upon it weltering in its blood and dirt, and cries, "*Live.*"

Verse 8, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt (the skirt of my compassion) over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee . . . and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil"—the washing of regeneration and the anointing of the Spirit. Verse 10, "I clothed thee also with broidered work, and shod thee with badgers' skin (R. V. seal-skin), and I girded thee about with fine linen, and I covered thee with silk." Verse 11, "I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck." Verse 12, "And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head." Verse

13, "Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work . . . thou wast *exceeding beautiful* . . ." Verse 14, "And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." Surely in these passages we have a wonderful prefiguring of the marvelous adorning which our Lord is waiting to put upon each of His trusting children. Each word of the above is worthy of our deepest and most prayerful meditation. The writer would fain linger over this wonderful scripture, and would seek to bring out some of its deepest meaning, but must hasten to close up this message.

In closing let me try to answer the question, How can all this beauty be realized?

Let me give you a verse in the Old Testament and one in the New Testament.

Psalms 27:4, "One thing have I desired of the Lord, that will I seek after; that



MY PRAYER
Lord, lay some soul upon
my heart
And love that soul through
me,
And may I nobly do my
part
To win that soul for Thee.

I may dwell in the house of the Lord all the days of my life, to (1) behold the beauty of the Lord, and to (2) enquire in his temple."

The desire David had "to dwell in the house of the Lord" indicates his strong desire to live in the presence of the Lord in the *deepest communion*. That was the *first* and *deepest* longing of his heart.

"To behold the *beauty* of the Lord" would bring about the Divine reality that we are "*transformed by beholding Him.*"

Petitions then follow in *proper order*. "To enquire in his temple." First a *steady beholding* of His face will ultimate in a real transformation of life and character; that that in its turn would lead to a blessed life of *intercession*.

Turn now to a New Testament verse. 2 Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed (lit. transfigured) into the same image from glory to glory, even as by the Spirit of the Lord."

Here again the trust is clearly revealed that we are "*transformed by beholding Him.*"

In proportion as we fix our eyes upon Jesus and *stay* our eyes upon Him, are we transformed into His image. In other

words we are made *beautiful by beholding Him.*

One word more. Beauty is *attractive*. Note the beauty of the *flower*—the beauty of a *landscape*—a *beautiful figure*, healthy, well-formed, attractive.

Are our lives beautiful and attractive?

Just in that measure that Christ is formed in us will we show forth the beauty and attractiveness of the Christ that dwells within.

Circulating the Evangel

Ernest A. Wicks, Pastor of the full Gospel Church, Ventura, Calif., writes us as follows: "A notice of circulation on page 13 of the June 13th issue of the Evangel drew my attention. Increased circulation through a literature fund, in all assemblies, will become a reality when the pastors and workers see the help they realize from free distribution of this paper. In our assembly (Sunday School of 125 and Sunday attendance of meetings 100 to 200), we have this year taken 75 copies per week. We have never failed to receive the money to pay for them. Unsold copies are given away at our street meetings. The hospital work takes 35 each week. Jail work takes 12 each week. All copies given away in our weekly visitation are fresh and up-to-the-minute, thereby creating a desire for the paper. They are always waiting for them. If our assembly by trusting God can handle 75 copies per week, and make free distribution of 50 per cent or more, others can do the same. We feel that the printed Pentecostal testimony is worth prayerful consideration at this time. Every assembly ought to double their bundle roll in 60 days. *God will meet the need.* "Whatsoever is not of faith is sin." Trust God, pastors and brethren, and put this 100,000 over the top. Flood the jails and hospitals with our printed testimony and message."

Have you an Evangel Box in your assembly? We will gladly send you one free if you will order a dozen copies weekly. Remember the Evangel costs only two cents per copy—the actual cost of production.

A Friendly Cable of Greetings from Sweden

We have received the following cable from Sweden: "Pentecostal friends in Annual Bible Conference at Malmkoeping send hearty greetings in Jesus' name to General Council brethren and friends in America. Ephesians 2:18-22. Lewi Pethrus."

We have responded to our friends in Sweden telling them that we greatly appreciate this word of love and friendship, and that we heartily reciprocate the same. "Blest be the tie that binds our hearts in Christian love."

"Can God Furnish a Table?"

This story comes to us from Turkestan in Central Asia where two missionaries, Percy Mather and George Hunter, bravely pioneered among the little known people of that land.

When the winter frosts broke the two men began to plan for their summer campaign, and as soon as the roads were passable they started. By late June they were traveling among the nomads, although the weather was sometimes bitter with snow and hailstones. And there, far up in the mountains, away from help or the possibility of buying food, their faithful Mongol servant Nimgir lay very ill. They were camping on a high plateau between two ranges of snow mountains. Their only food consisted of five pounds of rice, five pounds of flour, one pound of lentils, a few ounces of tea, two ounces of cocoa, a little salt, and a half pound of Mongol butter. There was no firewood to be seen, and they were three weeks away from the home station. Twenty miles away in the valley there was an encampment, but Nimgir was too weak to be moved.

A heavy hailstorm driving against the tent, a sick man very much in need of milk, supplies badly depleted! Not a pleasant outlook as far as sight was concerned. But the text, "We walk by faith, not by sight," appealed very strongly to Mr. Mather that morning, and the calendar text was: "Consider the ravens; for they neither sow nor reap, which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?" A cheering text—but there were no ravens to consider! But just outside the tent door one could gather twenty different kinds of flowers in less than five minutes, so they could be substituted for ravens.

Two Qazaqs rode up to their tent one day. The missionaries sent a letter by these two to the Lama at the Prince's camp. He was Nimgir's elder brother and might possibly help them. Two days later they saw four ravens flying around the camp, and when their boy said, "We have only two basins of rice and one of lentils left," Mr. Mather repeated the words but added, "And God." This cheered the boy somewhat, and while gathering fuel a text of Scripture came very strongly to Mr. Mather's mind: "Can God prepare a table in the wilderness?" It was a direct challenge for they were surely in the wilderness, and he burst out laughing. But it was not a laugh of doubt but of faith.

Soon after an English officer with two Indian servants approached their tent. They had met before and no introduction

was needed. He had camped the previous night not far from them, and had intended going on but wanted to stop and enjoy a friendly visit. When his caravan and the Turki and Indian servants arrived, three or four tents were pitched, and the Colonel invited the missionaries along for a cup of tea. They went and found not only tea, but bread and butter, cheese and jam, and a table! How vividly the text of the morning came to Mr. Mather's mind.

While conversing together the Colonel said, "Now to be practical, what can I give you in the way of stores?" After making a very humble request, Mr. Mather found that the Colonel insisted on supplying them with far more than they had dared to ask.

In the evening the Colonel invited them to dinner, and they enjoyed a meal of meat and vegetables which they had not had for two weeks. A farewell breakfast in the morning and they were off, but God had supplied the table! The Mongols in the valley had by this time heard of their plight and came to them with milk, butter, cheese, and rice. Nimgir's brother paid them a visit, bringing flour, rice, and half a sheep.

On August 17 they arrived at their destination. Nimgir had regained his strength and their needs had been supplied. The long delay gave them an opportunity for a close touch with the Mongols and Qazaqs, and they preached the gospel to many who had never heard, it before and may never hear it again. So God not only supplied a table in the wilderness with material food, but gave the hungry people a spiritual feast.

Church for the Children

Are you a farmer? Or do you like to garden? Then you know that if you can get good soil in which to drop your seed, you will reap splendid results. And that is just as true of spiritual seed as of natural seed. The Lord Jesus said, "The seed is the Word of God." Luke 8:11. And what more fertile soil can be found than the heart and mind of a little child. The weeds have not yet grown in that soil. Neither has it become hard and dry.

Have we not been neglecting the children? Have we ever held an evangelistic meeting just for them? Preaching in such a simple way that the little ones can understand? These things are food for thought. In many places a children's church is being conducted while the church service for grown-ups is in progress. If your church is doing nothing

on this line, perhaps it is time to start. The following is quoted from a letter recently received:

"We are doing good work among the children, and are using the Primary Story Papers in the Children's Church, held during the morning service. They are learning a lot about the Bible, and the truths taught are going home to their hearts. Four children have given their hearts to Jesus recently, and have not forgotten it."

Seed Thoughts

Gathered by Alice E. Luce

In Paul's Pastoral Epistles he exhorts the young worker again and again to be sound, or healthy in his spiritual life.

"A sound creed is good, a sound judgment concerning it is better, but a sound heart towards the truth is best of all.

"We must love the truth, feel the truth, and obey the truth, otherwise we are not truly sound in God's statutes." (C. H. Spurgeon).

In order for good physical health, fresh air and good food are necessary. The same is true in the spiritual life.

"I ought to pray before seeing anyone. Christ arose before day and went into a solitary place. David says, Early will I seek Thee. I feel it is far better to begin with God—to see His face first, to get my soul near Him before it is near another." (R. M. McCheyne).

"Sunday is my Father's at-home day, when He has a special welcome for all His children who come to appear in the family circle. I make the best use of the day when I spend most of the time with Him." (H. A. Kelly, M.D.)

FUEL FOR ISRAEL'S TRIBULATION FIRES

The following is part of a speech delivered by Julius Streicher to 20,000 children at Hesselberg, Germany. "Boys and girls, one single nation, came out as victor of the world war. This nation bled the German people, tortured its body and soul until Hitler came and summoned us to a holy war on this nation which wanders with the brand of Cain through the centuries and through the world.

"Boys and girls, you will hear it said that this nation is a Chosen People. Don't you believe it. A chosen people cannot do what the Jews have done. A chosen people does not wander through the world and make every nation work for it. A chosen people does not torture animals, does not deprive the poor of their homes, does not drive your fathers to despair, does not outrage women. Children, the Jew is once more attempting to incite the nations of the world against us and drive us to war. But we swear that we shall enlighten humanity, so that when the next war comes it will be a war of extermination of this enemy of all peoples, of the eternal Jew."

Comments *Grace and Glory*, "The hatred of the Gentile to the Jew is proclaimed in Scripture and will be fostered more and more until the nations will be gathered around Jerusalem and think to destroy these people of destiny from off the face of the earth.

[It's So Dark]

James Salter, Belgian Congo, Africa

Threading my way along the narrow village paths not taking very much heed to where I was treading, intent only on making myself heard as I called out invitations to the morrow's service, I nearly stumbled and kicked the thing over. It was so much like the ground itself: could it possibly be alive. Getting down on my knees to satisfy myself I had a good look at it. Yes, it was a human being—a white-haired, wrinkled, black woman. She may have been, probably was, younger than she looked. The whole of her clothing was no bigger than a hand. Dirt was caked all over her naked body. She was as filthy as the filthy ground on which she was crouched.

"Mother," I said, addressing her. She turned her face in my direction revealing a pair of sightless eyes.

"Who are you?" she enquired.

"I am the white man from the Mission on the hill," I replied.

"White man" she repeated. "Why, black folks never take any notice of me; why should a white man stop to talk to me?"

I settled myself by her side for a chat. Yes, it would be safe to say there was a softening of the expression and even a touch of warmth in that sad face. A series of questions drew out her story. Here it is.

"I have not always been here. I used to have two good eyes, was strong and could work. Then I had my own gardens, my hoe and axe. I had a hut of my own, I was rich and had clothes to wear. I was never hungry then."

Putting her finger up to one eye, she said, "It was this one that became sick first. I took some of my riches and hastened to the (witch) doctor. He took my money, gave me something for my eye; but it only got worse and I lost it. Some little time afterward the other one became sick. I was terrified. In desperation I went from one (witch) doctor to another offering any, or all, of my possessions if they would preserve that eye. They took all I had, White man," and with a gesture of her arm, expressive of the fleeting wind, she said, "My sight went like that. Everything gone and blind.

"Someone brought me here a long time ago. Have you never seen me before? I always am here. As soon as the sun comes out in the morning I crawl out of my hut (a sty of a place) and sit here. Once each day someone brings me a little food putting my hand on the dish. Occasionally I have to find my way into the bush; sometimes I fear that a wild

animal may get me or I may get lost," and her emaciated frame shook at the thought of it.

"When the sun goes to bed then I crawl back into my hut and wait for the light and warmth of the morning." With a shudder, she exclaimed, "Sir, it IS dark. I look on this side and on that side and it's so dark; I look in front and behind; it's so dark. Sir, it's dark everywhere!!"

I had the joy of telling her of a city that has no need of the sun or moon to shine in it; for the glory of God lightens it and the Lamb is the light thereof. Where God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. She has gone. She never had heard of that city before. But I expect to meet her there some day.

Coming to America



The many friends of Donald Gee, the Assistant Superintendent of the Assemblies of God in Great Britain and Ireland, will be glad to learn that he is coming to America this summer. Owing to sickness, Brother Parker of

London was unable to visit this country as he had planned, and Brother Gee has kindly consented to take his place at the Southern California District Camp at Pine Knot, and at the Interstate Camp at Eureka Springs, Ark. Brother Gee will doubtless be open for a few more engagements before returning to England. He can be reached c/o J. R. Flower, 336 W. Pacific St., Springfield, Mo.

God's Promise of Prosperity

"Whatsoever he doeth shall prosper." Psalm 1:3. If we could offer to the ungodly a worldly plan which would ensure their prospering in all they undertake, how eagerly they would embrace it! And yet when God Himself reveals an effectual plan to His people how few avail themselves of it!—J. Hudson Taylor.

Earthen Vessels

On a table one day, I saw a silver pitcher with *milk* in it, and a little brown earthenware pitcher with *cream* in it. But nobody refused the cream because it was in an earthen pitcher. We like the sil-

ver pitchers, but God loves to put His richest treasures in the earthen pitchers. This is a very important lesson. Christians think so much of their weakness—"I am so stupid, so weak, so foolish: somebody else is gifted, and he can do better!"—We forget God wants the earthen pitchers!—Andrew Murray.

Recommended Books

MAINTAINING THE GLOW

By A. G. Ward

All who have read and enjoyed *The Whirlwind Prophet and Other Sermons*, by A. G. Ward will be glad to know we have just published another small book from his pen. Its luminous title is *Maintaining the Glow and Other Studies on the Overcoming Life*, 63 pp. Price 20c postpaid. One man who had read it remarked, "It is worth \$20 to a man who wants to know how to live the life of an over-comer." Here are some of the chapter headings: *Maintaining the Glow*, showing the need and the how of living up to the requirements of Rom. 12:11; *Quadruped Saints*, fitted for mountain climbing, with four feet named "Faith," "Obedience," "Prayer," and "Praise"; and *Letting God*, in which the author assures us that God is looking for a chance to arise and do wonders for us. "We need no longer ask the question, 'Can God?' for it is certain that God *can*. 'Let God arise.'" Other interesting titles are *Toward the Sun Rising*, *The Soul's Outlook*, *Don't Worry*, *Our Greatest Weapon*, *The Garment of Praise*, *Proving God*, and *What Are We Here For?* The booklet is heavily loaded with fresh and interesting illustrations from real life, many of them experiences through which Brother Ward in his long and active ministry has himself passed. In his fine chapter *At Midnight*, he tells graphically the story of Paul and Silas in the Philippian jail, and then applies the lesson to the testing days that are upon us; days in which things hoary with age are crumbling under our feet; and in which foundations that have seemed so solid and secure are giving way under the strain of the present hour.—C. E. R.

"AMONG THESE NATIONS . . . NO EASE." Deut. 28:65.

The following is an extract from a circular letter sent by the American Jewish Committee to Jews over all the country:

"We have it on reliable authority that the Nazis consider the Jews of America as the spearhead of opposition to them. They are therefore making new and determined efforts to undermine the position of the Jews in this country. That means your position, your political and economic status, your peace of mind.

"Right now we are particularly active in: (1) combating the new anti-Jewish campaign being launched by the Nazis in this country; (2) counteracting the propaganda being disseminated by unscrupulous elements which are exploiting the high tension prevailing in some parts of the country as a result of existing economic and political factors; (3) exerting our influence to prevent as far as humanly possible, harmful effects of anti-Jewish agitation to our co-religionists in other countries."

The Gospel in Foreign Lands

COMMENCEMENT AT BIBLE INSTITUTE, SASPAMCO, TEXAS

H. C. Ball, Superintendent

Another mile post has been passed in the event of the graduating of the ninth class of the Latin American Bible Institute at Saspamco. With the twelve graduates of this year we now have a total of seventy-eight who have completed the course. Praise the Lord with us for these new recruits for the battle of the Lord! The majority of them are already in their fields of service, some a thousand miles from the institute.

In spite of the many trials we had a blessed year. There was a sweet spirit of unity and love manifested and when commencement day arrived the mingled feelings of joy and sadness were plainly seen on each face. There being no church or auditorium near the institute where we could hold the exercises, we erected a large tent. All that day a constant stream of friends and relatives were arriving from distant points—some from Colorado, others from Fort Worth, Dallas, and Houston. More than 600 were present that night for commencement. Many stood throughout the service, unable to get a seat. Since that night quite an interest has been noted among our unsaved Mexican neighbors, and in Canada Verde, three miles from the institute, very large crowds attend every service.

The past year has been one of severe trials for both teachers and students. We started the year's work in the old building in San Antonio with more than twice as many as our capacity would permit. Then when we moved to the new farm at Saspamco with all its disadvantages and inconveniences (as well as advantages) it worked a real hardship, breaking into classes as well as adding extra work for students.

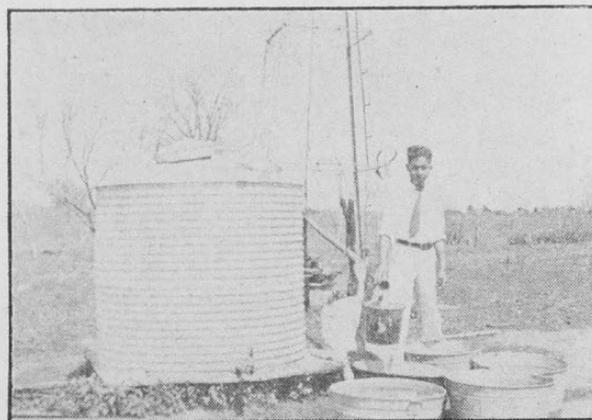
One of our sorest trials was the water shortage. We have only one wind mill and often when the wind ceased to blow we would run entirely out of water. This was a rather serious matter with almost fifty on the farm besides the cattle and other live stock to care for. Then, to make matters even more trying we were not able to raise the pipe in the well nor elevate the tank on a tower and so one of the students had to catch the water when the wind blew and bucket fill the 500 gallon tank. We are believing God that in some way He will help us to erect water towers and have tanks sufficient for an adequate supply of water for the new term which will start October 12 of this year.

Some of our Evangel readers may never have heard of our Bible Institute and the farm where it is located. For nine years the institute was located in San Antonio. We were faced with the problem of either

closing the school because of the extreme poverty of the Latin American people, or finding some solution whereby we might make it partially self-supporting. We felt the Lord led us to purchase a farm. We have 165 acres of rich land for which we are paying in twenty years. We are greatly handicapped by the lack of sufficient buildings for classes and dormitories and also dwellings for teachers but we believe the Lord will supply them if we will believe and be faithful to the testimony He has given us.



1936 graduates of the Latin American Bible Institute, Saspamco, Texas



Catching water brought up by windmill power. Elevated tanks would eliminate this work and a student's time.

We are also finding it a hard problem to raise crops with hardly any farm equipment. We have a tractor but need two horses for garden and orchard work and many other light jobs where a tractor cannot be used. This fall we must have a corn crib and a house for one of the teachers and his family. We trust God's people will send to the Throne of Grace a volume of prayer in our behalf that will bring a speedy answer from our Heavenly Father.

GOSPEL GAINING IN BRAZIL

A very interesting letter has come from Mr. and Mrs. O. S. Boyer, recently returned to Camocim, Ceara, Brazil, citing instances of the marvelous growth and rapid spread of the gospel message in the state of Ceara. Their letter, together with a brief history of the work follows:

"How our souls thrilled as we came ashore the eighth of April to continue the work here in Brazil. That night we preached to an attentive audience in the 'Assemblea' in the capital.

"There being a train only every other day, it was not until the night of the tenth that we reached our station. We were met by a host of brethren and friends and were taken at once to the place of meeting where together we lifted our hearts in praise and thanksgiving to our blessed Lord who had not only kept wife and me on the almost continuous journey of more than eleven months but also every one of the Brazilian saints.

"Though we were having well-attended meetings almost every night we were led to heed some of the urgent calls from the interior. On April 28 we arrived in Santa Cruz. There a splendid work of a few weeks was being done by Brother Domingos, a school teacher who was led to the Lord some three years ago in the neighboring town of Ipu where we were living at the time. We preached seven times, sold a few Bibles and Testaments and distributed many good tracts—of course, all in Portuguese. Five came to the Lord, a number are under conviction and a greater number are showing much interest. All this in a town in which the gospel had never been preached except the once when we passed through in 1933. How we praise the Lord!

"It was in Santa Cruz that a young man who had surrendered to the Lord under the preaching of Brother Domingos asked to be baptized. Only the night before in our street meeting we had been stoned, a pebble drawing the blood on my chin, and we decided to let only the saved know of the baptismal service. But a great crowd gathered at the pond. How we do praise the Lord for hearing our cry and sending a holy hush over the whole audience which had never witnessed one immersed. The power of the Spirit was so strongly felt that the young man, though very timid, dropped to his knees in the water and, throwing up his hands toward heaven, poured out his soul for the audience and all his unsaved relatives. In the flood of praise that came from his soul he all but received the Baptism with the Spirit and everyone returned to his house relating what he had felt in his own heart.

"While we were away on furlough three families of Americans, sent out by the S. A. Evangelical Union have located in the State of Ceara. We are expecting the Fullertons next week and the Stalters in a few weeks. The Lord is richly blessing the work of another missionary couple in the extreme south part of the state, baptizing a number with the Spirit. So it is that the Lord is hearing the cry concerning this state where there was not one missionary in 1930 and where only a very few have a Bible. Hallelujah!

"We praise the Lord for a house in which to live. Due to persecution this is often one of our greatest problems. By far our greatest need and prayer request is for an abundant outpouring of the Spirit at our station."

HISTORY OF THE GOSPEL IN CAMOCIM

O. S. Boyer

The State of Ceara, with a population of two million, has two railroads, one running from the capital, Fortaleza, a day and a half's journey into the interior, and the other from Camocim a day's journey into the interior.

We began gospel work on the latter railroad in February of 1932. At that time there had never been more than one sermon preached at any of the points on this line and that more than twenty years ago when a missionary came ashore in Camocim, preaching that night and leaving the next day because of the severe persecution.

In September of 1932 we preached five nights in the principal square of Camocim to large and attentive audiences, sold a number of Bibles and Testaments and distributed some thousands of tracts of fourteen different kinds.

It was not until June of 1933 that we were privileged to again preach the blessed News in Camocim. The hearts of a few were soon opened by the Lord and the first five were baptized in water September 7. In a few weeks, others being saved, the Lord led them to rent a hall which they seated and still keep up with their own money.

Our first bitter persecution came in December, 1933, when wife spent an hour in the square of the Catholic Church in the midst of a large mob hissing at her and throwing stones. The people who are naturally peaceful and lovable were stirred by a Jesuit Priest until it was necessary to take up the matter with the American Consul to get the rights which the Constitution of the United States of Brazil accord. During that awful time even the strongest men in our little group wept, but the Lord brought out of the fire a people wholly His and continued to save others.

In April of 1934 a man, who was a very low character according to reports from many places, was called to put on another campaign against us and our lives were openly threatened again. Even the authorities advised us to telegraph the officials in the capital. The same man, together with the local priest, called the people for a meeting in front of our hall where every abuse was heaped upon us. It finally became necessary to go to the Governor of the state per-

sonally and to telegraph the American Consul a second time.

The following September one of our members was severely cut by a piece of broken tile, thrown while we were in a street meeting. A Brazilian brother was preaching and the Lord kept him to his text of love and peace as has always been our rule. The better element of the city were won completely over and ever since, the authorities have given us our rights.

On April 25, 1935, we left to spend almost a year in the United States. In our absence only one attempt was made at persecution and this plot was frustrated. We are glad to report that in our absence these saints found joy in keeping up their five meetings a week, though very poor in earthly goods, greatly increased their building fund so that it is almost enough to buy suitable lots on which to build their own church where they will not have to fear being turned out into the street any day.

GOD BLESSING IN PERU

A recent letter from Mr. and Mrs. F. G. Barker says: "The blessing of the Lord continues to rest upon the services and the interest and attendance are increasing. Some have recently accepted the Lord and others are seeking.

"We have several young men whom we believe will be used in helping to scatter the good news. One of them is conducting services in his home town some twenty-seven miles away and brings good reports of the meetings.

"A short time ago we were visited by an Indian and his wife from away in the interior where there isn't even a post office near by. When they approached the woman wanted to kiss my hand by way of greeting as they are accustomed to do with the priest. They entered the parsonage and the man told us they had come to confess their sins. We had the joy of pointing them to the Lamb of God who alone can forgive sins. They said they would return later to be baptized in water. Others have recently visited us from other sections of the interior also. If we can only be instrumental in bringing some of these oppressed Indians to Christ, how thankful we shall be!

"The real hope of evangelizing this country is through the natives, themselves. More than half of the population consist of Quechua Indians who do not speak the Spanish language. Therefore, it is necessary to prepare those who speak their language to give the gospel to their own people. We are hoping to open an elementary school soon, providing we may be able to secure the proper teachers."

PRAY FOR THE PEACE OF JERUSALEM



Saul Benjamin

The political unrest in the world has reached this part, too. Palestine is following in the footsteps of Syria, striking in order to get what they want from the British. The Arabs are demanding the stopping of Jewish immigration and the sale of land to them and national independence. This trouble has been none too helpful to the ad-

vance of the gospel. It has diverted temporarily the attention of the people from the gospel; it has paralyzed commerce and transportation, making it hard to get about. There has been some bloodshed on both sides. It is time that the world should find out that it cannot run its affairs without the help of the One whose right it is to reign. In Trans-Jordan we have had comparative peace and so far no movement is started such as is in Jerusalem.

May the Lord of the harvest send forth laborers into His harvest. Not so very long ago our colporteur for Trans-Jordan came in to spend one Sunday with us here. As we were left alone in the evening he told me in touching strain the awful need and apathy of the people of northern Trans-Jordan, and in most earnest pleadings he accused us of criminal neglect of those souls, telling us what we may be held responsible for because we have not done anything there more than an occasional visit, because it has not been possible for us to do consistent gospel work there for the reason that our duties where we are are already more than we can look after. Indeed we have been thinking quite seriously of the situation in the north but cannot do what we feel ought to be done. The burden is great financially, physically and spiritually; and the country is vast for travel, and risks are many. May we ask you to pray definitely and earnestly for divine guidance in this matter. The people are in spiritual darkness and ignorance with only a shadow of the real thing and they are asking for light. There are openings which may not be there after a few years as political and national ideals are making it hard for the Messenger of peace and good will to help humanity.

In our Sunday School here we have promising results. The Sunday attendance is increasing, which is to us a good sign. In our day school we are also having good results. The Word is going forth daily. Please pray for our faculty. Pray for Trans-Jordan and for the peace of Jerusalem.—Mr. and Mrs. Saul Benjamin.

GONE TO HIS REWARD

Brother Ellsworth S. Thomas, a worthy minister of our fellowship, went Home, June 12, at Binghamton, N. Y. He had fulfilled his three score years and ten. We joy with him in his abundant entrance into the kingdom.



Mr. and Mrs. O. S. Boyer

MY TRIP TO THE HOLY LAND

(Continued from Page One)

And so the last meeting came. I looked at my husband and said, "What are we going to do? This is the last meeting I can hold before going, and I still lack so much of my fare."

He said, "Well, the only thing I can tell you is, we'll go on to New York City, and if the Lord supplies the funds you go on across, and if He does not, you can come back and go to work."

We started for New York City. Snow was on the ground and we had a hard time getting through the mountains. When we reached New York City Mr. Taylor said, "Before we get an apartment I think we ought to go to the office of the Travel Bureau." We went there, and the man brought at least a dozen letters and said, "Here's some mail for you."

To show you that God answers prayer—which may be a help to some of you in these days of testing—I lacked eighty dollars out of the thousand; but remember, eighty dollars will keep you on this side! and remember also, one sin will keep you out of Heaven.

The man brought me the letters, I tore them open in haste, and I saw the address on an envelope. I had never corresponded with this woman, I had never been in her home, but when I tore open her letter there was a twenty dollar money order in it. I said, "Praise the Lord! Now I only lack sixty dollars of my fare."

I never stopped to read the letters until I had torn all the envelopes open. I was looking for something. My sister had written me for the first time in seven and a half years. She had heard I was sailing, she thought it would be the last of me, and so she sent me a twenty dollar money order and said, "I hope you have a safe journey."

I said, "Now I lack forty dollars." And in the mail I found two five dollar money orders. It was Christmas time, and they sent this to me. I said, "Praise the Lord! I only lack thirty dollars of my fare. But Lord, how about the thirty dollars? If you do not send in the thirty dollars, I shall know for sure that you do not want me to go to Palestine."

I had already made monthly payments on my ticket, a hundred dollars a month, and if I failed to meet their demand for the full thousand dollars they would not refund any of the money to me, only for sickness in my immediate family or death; so I would have been the loser of it all.

Mr. Taylor said, "We had better get an apartment now."

We got an apartment, and then he said, "We ought to get a place to serve the Lord. It's two or three days more until you sail, and we ought to find a Full Gospel church."

I went to get a directory, and I sat there looking for a church that had a phone number listed

behind a Pentecostal name. At last I found one that said "Glad Tidings Tabernacle." I said, "There's one. I'll call that!" I called, and a voice answered, "Hello! Who is it? What do you want?" It was Brother Robert Brown! I said, "Could you tell us the location of the church, and if they are going to have services any time between now and Sunday?" He said, "Yes, we are having service tonight. Come over."

We went, all right. Brother Brown was a New York City policeman, he has got pretty keen eyes, he watches you pretty closely and knows every move you make, and somehow, in that congregation of 600 or 700 people on a week-night, he spotted us, came over and said, "Are you the one

people, let it be a service when men and women will be brought to God. Should this be my last message in this country, Lord, help it to be the very best for God."

That night God gave us a glorious time. I have never seen so many people saved in one meeting and baptized in the Holy Ghost in my life. After I got through preaching and was down at the altar working, Brother Brown came and slipped a white envelope into my pocket, and then he walked off. After the altar service broke up he said, "I am very glad that you were with us today." And he said, "Mrs. Brown is fixing you a farewell dinner tomorrow evening at our home. We want you to come over." And as he shook

hands with me he gave me a five dollar bill. I only lacked twenty-five dollars! A sister came around and gave me a five dollar gold piece. Then gold was worth something! She said, "Now don't put this in the subway machine. It isn't a nickel!" When she turned back, I looked. I always do that! "Lord," I said, "I lack twenty dollars of my fare."

Then we went home. After I got home and had been in the room fifteen or twenty minutes, I said, "Oh-h, there's a white envelope in my pocket. Get it." My husband brought it to me, I tore it open, and to my surprise there were exactly twenty one-dollar bills! That made the full amount of my fare, and I said, "Praise the Lord! I'm sure God has answered prayer and that He has given me permission to sail, because I kept putting Him to the test!"

It was not an easy thing to ask God for a thousand dollars, but nothing is too big for God. He still answers prayer, and He has promised to give you the desire of your heart. God is no respecter of

persons. David said, "The Lord is my shepherd; I shall not want," and God is my shepherd; I shall not want as long as I follow Him. If I go away from Him I may have to eat husks until I get back to Him, but as long as I am walking in obedience to His command God is going to take care of me.

So on January 10, 1929, the time of sailing, we gathered around the altar and asked God's blessing upon us, as our family was soon to be divided. As we were praying, the youngster came and put his arm around me, and he said, "O God, don't let that old ship go down. Bring my Mama back home." He was only four and half years old, and by the time he got through I was saying, "Lord, I wish you had not given me a dollar! I wish I did not have to go." I made up my mind that when the old ship Zion pulls out for the other shore, as for me and my house, we are going to be on board. The family circle is not going to be broken. There will be no more good-byes, no more sorrow and no more tears.

We had much rich food at the first meal on board—they feed you good to start out with, as



At the Dead Sea. The desolate treeless north shore of the Dead Sea, looking westward toward the wilderness of Judea. The level of the Dead Sea is 1292 feet below the Mediterranean.

who called me?" I said, "Yes sir." He said, "Where are you from, what are you doing, and where are you going?" So I told him. "Well," he said, "Sunday morning we do not have many people out, but will you preach for me on Sunday morning?"

I went to the service Sunday morning and preached, and God gave us a blessed time. He had told me the crowd would be small, but there were 800 or more on Sunday morning.

He said to me, after I had given the altar call—and God gave us a gracious altar service, about fifteen or sixteen receiving the Baptism in the Holy Spirit in the Sunday morning service, "Go down to the cafeteria on the corner, get your lunch, and come back to the study and be ready to preach for me this afternoon." I went down, had my lunch, and came back—and if I ever prayed it was that time! I said, "O God, help me not to fail now."

I preached in the afternoon service and God gave us another landslide of victory. Brother Brown asked me to preach that night.

I prayed, "O God, this is my last Sunday in America. Let this service be a blessing to some

you will not be able to eat after a couple of days out!

They called for everybody to register. You were to register what State you were from, your occupation, your business on this trip, and so forth. As I registered, I registered as a "Pentecostal evangelist," and the purser on the boat said, "A—a what?" I told him. He said, "What does that stand for?" "We're Full Gospel folks," I replied. He said, "What do you mean by 'Full Gospel folks'?" I said, "We believe in salvation through the blood of Jesus Christ, we believe in a life of holiness, we believe in the soon coming of the Lord, we believe in Divine healing, and we believe in the baptism in the Holy Ghost."

Everybody was listening, but nothing stayed with them except the words, "divine healing." After we had registered I went back up. Pretty soon they had to lead me to my room. I was deathly sick. I was in my room for about two hours with my first hard seasickness. It makes you so sick that you do not want to see anybody. There came a knock at the door. Mr. and Mrs. Graham, who lived next door to the Coolidges, were on board, and Mr. Graham said, "Mrs. Taylor, my wife is awfully sick. Didn't you say you believe in divine healing?" I said, "Yes sir." He said, "Will you come and pray for her?"

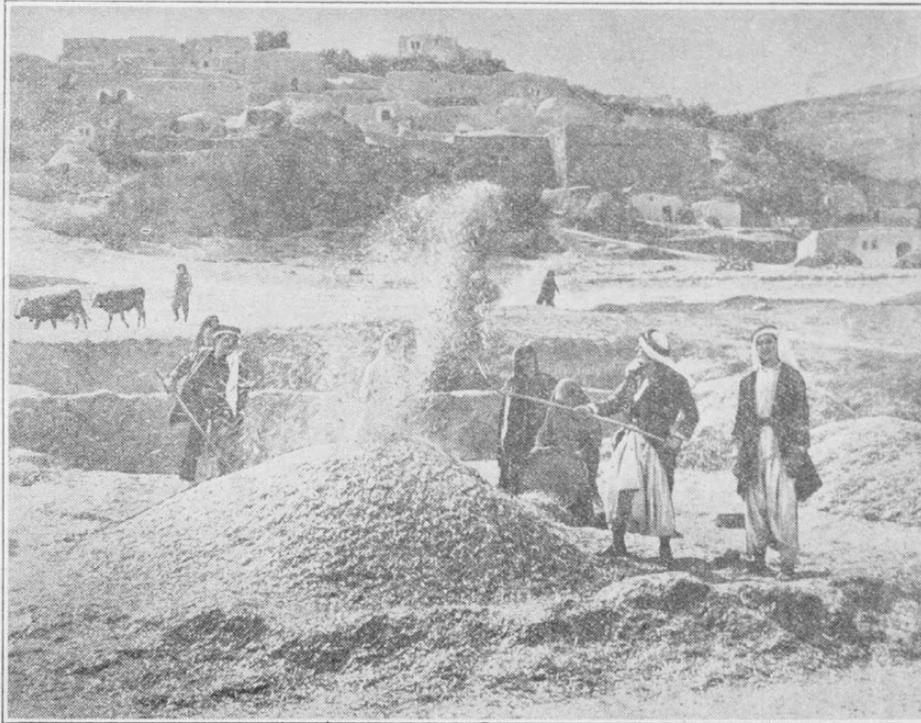
I thought if it were anything else but seasickness! I tried to look pleasant, I did not want her to see I was seasick. I went in, and without an introduction and without my asking her what was the matter, I said, "O God, touch her! Heal her." My eyes began to draw shut, and something caused me to get up. I said, "I'll be back." I went back to my room—and for about three and a half hours

in came the sick calls! I believe in divine healing, and God touched numbers of them, healed them and delivered them. And the devil said, "Physician, heal thyself. Why don't you do something for yourself?" I said, "I'm too sick to pray for myself. The reason I prayed for the other folks was because I had to!"

At the Rock of Gibraltar as we went along it grew dark before us, and I said, "I believe I am going back." The guide said, "Please don't go back. There's no danger, no place where you can make a mis-step. It's all right." As we went just a little further, I said, "I believe I am going back." The guide said, "Wait a minute! I am leading two elderly ladies. If you will come and take hold of my coat you will know that you have got hold of the guide, and you will know you are all right." Just as I reached out to take hold of his coat about seven or eight other women got hold of his coat, and so we went along holding to the guide and singing, "We're marching to Zion, the beautiful city of God." And while we were in there the Spirit of God brought it to my remembrance and I began to meditate upon our going through dark places, and the Lord seemed to be speaking to me and saying, "Are

you just as willing to trust me when the way gets dark, as you trust this guide? Are you willing to keep your hand in mine and trust me?" And I said, "Yes, Lord, as long as I can feel the touch of your hand on mine I will go, regardless of how dark it is. I intend to go every step of the way."

We came to the entrance, there was light, and there was a machine gun sitting there. The guide was telling us about the thickness of the Rock and about the battle with Spain. He said that if any nation comes to attack this fortress, in five minutes they can kill everything within twenty-six miles with these guns that are set close together; and if the attackers should fire their



At a Threshing Floor in Samaria. The farmer is tossing forkfuls of straw, chaff and wheat into the light wind, which carries away the refuse and allows the wheat to fall in a golden heap. The woman in the center is further sifting out the chaff in her large sieve, reminding us of Luke 22:31.

guns at the Rock there would be just a little jar, the thickness of the Rock is so great, and it would never endanger the soldiers that are inside the fortress. I said, "That is almost like the Rock of Ages!" The Rock of Ages is our hiding place. You and I are in the Rock, we are hiding, and God has given us plenty of food and ammunition, power and grace, and nothing can harm us. We are covered by His hand, we are hiding in Jesus.

As we neared the isle of Patmos, my heart seemed to beat just a little faster when I thought of the time when the Apostle John was put on that island to die; but they could not take his life. And so when John was there alone, the Scripture tells us that he was carried away in the Spirit, and the Spirit of God gave him a glorious revelation of the second coming of the Lord, and then, we see another revelation—it is the revelation of the Antichrist that is coming to set up his seat of power and authority. We see the darkness, and we are facing the Great Tribulation that is soon coming upon us. In 1929 there were five thousand people inhabiting the isle of Patmos.

As we turned in to the shores of Haifa, and as we neared the shore we saw Mount Carmel.

A rainstorm came up and the captain said, "Nobody can leave the boat, as you are liable to be drowned." It took six hours before the storm began to quiet down, so we could get on board the tender and go over to Haifa. After we reached Haifa, at the foot of Mount Carmel, we thought of the glorious time when that man of God, Elijah, stood there and said, "The God that answereth by fire, let him be God." The prophets of Baal built their altar and cried out to their god to send the fire, but no fire fell. I tell you, today, when you pray and no results happen, you are not praying the right way—or the fire would fall. I believe that the God of Elijah is our God today. Elijah said to the prophets of Baal, "Your god must be asleep. Call a little louder." But they were unable to get the fire to fall. Then Elijah built his altar and put his offering upon it; and then he said, "O God, send the fire!" And the fire fell.

We are now going down through the valley of Esdraelon, and we are met by men driving camels, going back and forth with products between Jerusalem and Haifa. As we come to the city of Nazareth we are happy, for we are going to have lunch in Nazareth. After lunch we get into our cars and go on down to Cana of Galilee. We see a little village on the hillside, and the man says, "There's a city that appeals to you Americans." I said, "What do you mean?" He said, "You know the fish story? This is the city where Jonah lived." I said, "Don't you believe that fish story? That's one thing I do believe, because Jesus said, 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.'"

We are nearing Cana of Galilee, and here is where we enter our first Mohammedan service. The priest is crying from the top of the large church, "God is God. God is great. Allah is God. Mohammed is God's prophet. Let all the people pray." And all Mohammedans drop to their knees and begin to worship Allah the unknown God. This they do five times a day. I said, "If we people in America who know the living God would pray from our hearts five times a day, I believe we would have a revival sweep over the country. How many of us fail to pray to Him, or pray just once a week.

After coming out of the Mohammedan church, they said, "Here's where Nathanael lived." We looked for the fig tree. You remember the story, how Philip told Nathanael, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathanael said, "Can there any good thing come out of Nazareth?" And Philip said, "Come and see." Jesus saw Nathanael coming and said, "Behold an Israelite indeed, in whom is no guile!" And Nathanael said, "Whence knowest thou me?" Jesus said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

(Continued on Page Eleven)

The Sunday School Lesson

Pentecostal Giving

Lesson for July 19. Lesson Text: Acts 4:32-35; 6:1-7; 9:36-39; 2 Cor. 8:1-9; 1 John 3:13-18.

I. THE PENTECOSTAL MANNER OF GIVING

"All Things Common." There is all the difference in the world between the principle of "all things in common" as seen at Jerusalem in the early days of the church, and the spirit of Communism as seen in Moscow in the last days. Communism in the last days is that thing which says to the rich man, "I covet what belongs to you and I am going to take it from you so that it shall be mine." The "all things common" principle of the early church was that loving and considerate spirit which said to the poor: "I see that you lack, and so I am going to dispose of what I have, and you shall have that which is mine." Greed is the motive of Communism; grace, the motive of the "all things in common" of the early church.

"As Many as Were Possessors of Lands or Houses Sold Them." They were surely directed of the Spirit in this move. For a few years later the saints were all scattered abroad through the persecution that arose. Titus and his army later destroyed Jerusalem, and then how much was real estate and property in that city worth? But these saints had laid up their treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. After the conversion of Saul of Tarsus the churches in Judaea had rest, and doubtless many of the saints returned to Jerusalem for a while. And God looked after them in later days. Down at Antioch the prophet Agabus was given a revelation by the Spirit that there would be a great dearth throughout the world, and immediately the disciples there determined that every man according to his ability, should send relief to the brethren in Judaea. Acts 11:28-30. Down in Macedonia and Achaia the saints made a contribution for the poor saints in Jerusalem, which Paul was commissioned to carry to them. Rom. 15:25, 26. It is a divine principle, "Give, and it shall be given unto you." With what measure we give it shall be given unto us. The Sunday School Times tells the story of a farmer who had pity on a young man who had tuberculosis, and gave him a hundred dollars to get to California. Twenty years later the young man came back to that district. The farmer was in hard straits financially. That young man had been healed and had made money in California, and he gave the farmer a gift of ten thousand dollars—a hundredfold for every dollar he had received.

"At the Apostles' Feet." They recognized authority in the early church and they trusted those whom the Lord had appointed as His apostles. Later, the task of taking care of funds and providing for the needy was

given to Spirit-filled deacons. There was evidently very wise giving, for "distribution was made unto every man according as he had need." Everyone had every need supplied.

Sacrificial Giving. Mark Guy Pearce has told the story of a poor woman who lived some years ago in the west of England. Her husband was sick and could not work, and she had two small boys. She earned a very small pittance by working every day in the fields. A church was to be built and she desired to make her contribution. She wanted to give the Lord, not a small gift of a few pennies, but a large gift—a piece of gold. She wondered how she might economize. She and her family lived on the simplest food. She thought of her one and only luxury. Every week she indulged in a pennyworth of tea. She decided to forego this great boon and make herself instead a drink out of burnt crusts. In the course of many months she was given the desire of her heart, she was enabled to give a gift of gold to God. She did not complain of what she gave up, but cheerfully said: "Burnt crusties is much more nourisher than tea." Some saints were so touched by her generosity that they got together and bought her a small farm. Her young boys worked so hard in growing potatoes that soon there were many gold coins going into the treasury of the Lord from this source.

II. THE PENTECOSTAL MOTIVE OF GIVING

The Grace of God. In the last of the prophetic books of the Old Testament, we find the prophet Malachi showing the people how they had failed God under the law. They had been guilty of robbing Him of their tithes and offerings. There is always failure under law and that is why the apostle Paul was opposed to the Judaizing teachers who sought to bring the saints of the Galatian church back under the law. "For the law was given by Moses, but grace and truth came by Jesus Christ." God poured His grace into the hearts of His saints at Pentecost and in the early church, and partaking of the grace of God they gave according to their power, and beyond their power. We have no record of either Peter or Paul preaching a sermon on tithing, but the saints were so filled with the grace of God that they had much the same spirit as that little girl whose daddy wanted to teach her to give one-tenth of her possessions to God. He called her into his room and showed her ten piles of money. He pointed to them and said, "Those nine belong to me, and the tenth one belongs to God." The little girl said to him reproachfully, "Daddy, are you going to keep all those nine for yourself?" If the question, "Where are the nine?" ever arose concerning shekels in the early church, the answer would always be, "In the Lord's treasury."

"Their Own Selves." I remember attend-

ing a campaign in which the evangelist read out a card that had been put in the collection plate. In a child's handwriting were the words, "I give myself to Jesus." At one time I met a young Bible student who confided to me that his Dad had been arrested for certain fraudulent acts. "I wish Dad would admit his guilt and get done with this sort of thing," the young man said. "You know, Dad will try to put over some scheme and tell the Lord he will give Him twenty-five hundred dollars if he makes good. But I am sure the Lord is more concerned in getting Dad and cleaning him up than in receiving his filthy lucre." Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is (love that is shed abroad in hearts cleansed by the precious blood of Christ) than a stalled ox (and all the accompaniments of a great feast) and hatred (a hatred of the perfect way of God) therewith. Prov. 15:16, 17.

III. THE PENTECOSTAL MODEL OF GIVING

Christ's Gift. If you had ever met the apostle Paul going to church and asked him what he was going to preach about, you would always have had the same answer—"Jesus!" All his writings certainly center about Jesus Christ and Him crucified. And here he gives the Lord Jesus as our example in giving: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And speaking of Him in another place Paul says, "Who loved me, and gave himself for me." Filled with the Spirit of our blessed Master we shall be delivered entirely from the love of filthy lucre and it will be a joy for us to be faithful stewards of that which He entrusts to our care. But first of all we shall give ourselves unreservedly, unstintingly, to Him and to those who are His, for sacrifice or service.—S. H. F.

Questions and Answers

What is the meaning of Matt. 8:11, 12?

These verses show that many from among the Gentiles would be saved while the Jews who rejected Christ (spoken of as the children of the kingdom) would be cast out, or lost.

If the lame man at the gate of the temple had seen Jesus when He came to the temple, why did he not ask Him to heal him? Acts 3:3-6.

We do not know whether the lame man had seen Jesus or not. Whether he had or not, the lesson for us is that God has a time for everything. His time for the healing of the lame man was that day when Peter and John went up to the temple to pray.

What did Jesus mean when He said "No man putteth a piece of new cloth unto an old garment," and "new wine into old bottles"?

He meant that He was not going to add His gospel and the dispensation of grace as a patch to outworn Jewish ceremonial worship nor enliven such ceremonial worship by filling it with the Holy Spirit. Jesus came to establish a new thing, the Church. See Heb. 8:13.—E. S. W.

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

PALESTINE SHIPPING

A new company has been formed in Tel-Aviv for maritime purposes, especially for the unloading of ships at Tel-Aviv.

ROMAN EMPIRE

Day by day we witness the transformation of prophecy into history. *Advent Testimony* quotes a speech by Mussolini: "We must give all the aid we can give to the revolutionary movement in Egypt. That ancient Roman colony, the natural granary of Italy, has among its inhabitants 200,000 Italians."

WATCHMEN ON ZION'S WALLS

The Holy Land still has its "watchmen," mentioned so often in the Bible; but, instead of the old sword and trumpet, they are equipped with rifles and other modern weapons. We read in *Jewish Chronicle* that 500 Jews have been enrolled for police service since the outbreak of the Arab riots.

NAZIFYING THE GOSPEL

We learn from *Sunday School Times* that a Prussian clergyman is reported to have removed the last two letters from the inscription I. N. R. I. (Jesus of Nazareth, King of the Jews) from the altar antependium. "He felt rightly," says *Flammenzeichen*, "that a king of the Jews could not be the Saviour of the world."

CHRISTIAN TURKS

A correspondent of the *Christian Century* mentions the immigration of a considerable body of Christian Turks, the Gagavuz, from Roumania into Turkey, and adds: "I understand that the Turkish government is considering the possibility of having young Gagavuz educated at leading Christian seminaries abroad so as to lay the foundation of a Turkish national church."

CRYING "ICHABOD!"

A writer in the *Christian Advocate* bemoans Methodism's great loss.

"Our fathers used to shout the praises of God and rejoice with unspeakable joy. But the shouting and the tumult long since have died—all is quiet on every front. I know the dangers of a rampant emotionalism; but I also know the dangers of a barren intellectualism. I should not care particularly to see the shout restored, but I should like to see restored that joyous, luminous experience of God that produced the shouting!"

SACRED BOOKS BURNED

"Following a recent decision of the depressed classes to leave the Hindu fold about 1,000 youths from villages in Bombay Presidency met at a conference recently and performed 'obsequies' to Hinduism," reports *Living Church*. "The ceremonies included the burning of the Manu Suriti (laws of Manu) and other Hindu sacred books upholding untouchability. A pyre was prepared into which books, one after another, were unceremoniously thrown to the accompaniment of funeral orations detailing the offending passages in the books."

A PROBABLE MASS MOVEMENT

"In South India Ezhavas, outcastes of Travancore, who number perhaps a million, are considering leaving Hinduism and identifying themselves with the 'church of the king-emperor,' that is, the Church Missionary Society," writes Gordon in the *Sunday School Times*.

A CHALLENGE TO SUNDAY SCHOOLS

The juvenile court of Los Angeles studied 14,000 delinquent cases that appeared before it for three years. Only a small percentage had had any contact with the churches or any character building agency. Quoting from the report in *The Christian Evangelist*, "The church, which for years has professed its interest and concern over the weak and helpless, almost turns its back upon these unfortunate children. They are dirty, uncouth, and wild."

THE TREND TOWARDS DICTATORSHIP

After referring to Mussolini's dissolution of the ancient Italian parliamentary system, and commenting on the destruction of popular rule in Russia, Germany, and Italy, Arthur Brisbane asks, "Are the people of the world growing content with despotism?" It seems that an affirmative answer is implied. Submission to dictators is a preparation for submission to the world-dictator.

RUSSIA'S PLANS

According to *Palestine Post*: "Two hundred thousand young Communist air pilots; half a million young people proficient in gliding; a million school children participating in aeroplane modeling; an air club in every neighborhood, and an aviation corner in every factory, collective farm and institution! This is only part of the ambitious program announced by Osoaviakhim, the Society for Chemical and Aviation Defence, for making the Soviet Union the most efficient aerial nation."

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

WHO WANTS THIS UNION?

"When twenty-seven prominent Episcopal ministers and laymen issued a plea for unity based on a 'return' to the Church of Rome, they startled for a few minutes an America not easily startled," comments *Moody Monthly*. "Amazed Christians exclaimed, 'Is it possible that gentlemen with their information and background could desire such a thing?'"

"Perhaps the signers of that petition did not examine their own hearts as to hidden yearnings. Certainly it was not for any of those teachings of Catholicism which are founded on superstition. Surely they do not long for the intolerant bigotry of that Church when and where it is in control."

"Why is Protestantism so torn and broken? It is because of the unbelief in high places. The free Churches were built on faith in the Bible as the Word of God. When Church leaders destroy that confidence they disorganize the Church and society. If the Protestant Churches decide it is time to go back, they need not pause at a corrupt Church. Instead of the

cry, 'Back to Rome,' let it be, 'Back to the Bible.'"

MY TRIP TO THE HOLY LAND

(Continued from Page Nine)

We come next to the mount of the Beatitudes, which is shaped like a saddle with two horns. We are going up the mountain, and there is an old shepherd standing there. He has a long beard, no shoes on his feet, his garments are of canvas just like the awnings we have. There he is standing leaning on his staff. On the hillside are about two hundred or three hundred sheep. The old shepherd said as the tourists began to draw near, "Would you like for me to call my sheep?" They said, "Yes, call them." And they gave him a coin.

The old shepherd was standing off, just a little bit above the sheep, watching over them, and he called them. He called almost like men do when they say "Ship ahoy!"—he said "Ahoy!"—and when he cried out the sheep came running to him. They had their heads lifted as if they were saying, "Master, is there any danger?" He said, "Peace, peace," and the sheep went back to eating. One of the tourists said, "That's nothing. We could imitate him and the sheep would do the same thing for us." The old shepherd said, "My sheep will not come when you call." The tourist said, "I will give you a shilling if you will let me try it." The old shepherd took the shilling, and the tourist tried to imitate the Shepherd's voice. He called "Ahoy!"—and down the mountain side the sheep went running and stumbling over the rocks. Just as soon as he could, the old shepherd called after them, "Peace, peace," and the sheep came to a dead standstill. They heard his voice. There was something coming up in my throat, and tears streamed down my cheeks. I said, "Oh, if we knew our Shepherd's voice, how many heartaches we would escape! How many times He would spare the sheep from being divided, from splits and divisions and heartaches, if they knew their Shepherd's voice!"

Then the old shepherd said, "If you will give me a shilling I will show you how I teach my sheep." They gave him a coin. He went over, took a little lamb out of the flock, set it over by itself, then patted it on the head as if to say, "Stay right there." Then he walked ten feet away and called "Ahoy!" The little thing started to go away, and then he said, "Go back!" He said to us, "When they are just little lambs, I set them down and walk away ten feet and call them. If they do not come when I call, I go to them, pick them up, spank them, and then set them down again. I walk away ten feet, and if they do not come when I call I spank again." And he said, "After I have given them several spankings, when I call the lambs to come to me."

And so the little lamb came to him, he picked it up in his arms and began to pet it. "It isn't because I don't love it that I whip it," he said. "I spend my life here. I never go home, I have no other place to stay. I stay with my sheep always. There are wild beasts in the mountains. If my sheep do not come when I call, the beasts may tear them to pieces. But when I watch over them I stand higher than they are, and if I see a wild beast coming I call to them, and they come to me."

I said, "O God, help us to know our Shepherd's voice. Lord, teach us to come when you call!"

In the Whiten'd Harvest Field

DUENWEG, MO.—We have recently taken the pastorate here, 5 miles east of Joplin, on highway 38. We have moved outdoors in an open-air arbor seating about 250 people. All Council ministers are invited to stop.—Pastor and Mrs. J. G. Williams.

PAYETTE, IDAHO—We closed a 12 days' meeting June 12, Dr. F. J. Betts, Evangelist. Some professed salvation, a number received the Baptism in the Holy Spirit, others were refilled and healed, and the good work is still going on.—Mrs. A. F. Rupp, Secretary.

BANDON, ORE.—Evangelist and Mrs. W. R. Lamb conducted a 3 weeks' meeting for the assembly here, which resulted in a real stir in the entire church. Eight were saved, and 11 received the Baptism in the Holy Spirit. The revival is continuing although the evangelists are gone to other fields.—E. J. Cornwall, Pastor.

BARTLESVILLE, OKLA.—Just closed a revival, Evangelist and Mrs. R. M. Hargis in charge. God met with us in a wonderful way. About 50 wept and prayed their way through to old time salvation at an old fashioned altar, 16 were filled according to Acts 2:4, 19 were baptized in water, and were mightily blessed of Lord. The saints are very much encouraged to go on with the Lord.—C. O. Haymaker, Pastor.

NAMPA, IDAHO—We are thankful for a time of refreshing from the Lord during the 11 days Evangelist F. J. Betts was with us. Many testified to the healing power of God, and 7 were filled with the Holy Spirit. The blessing continued to fall. The next Sunday morning the service lasted till five in the afternoon, 3 more being filled and several being refilled. The following Sunday 9 followed the Lord in water baptism. We praise the Lord for the refreshing and uplifting atmosphere that still lingers with us.—Frederick and Sarah Byers, Pastors.

FLEMINGTON, W. VA.—We have been here 7 months as pastor, and the Lord has blessed in saving over 100 souls and baptizing 35 in the Holy Ghost. Since we came the inside of the building has been painted throughout, refurnished with new carpets, rugs, stove, and painting and a payment of \$150.00 has been made on our church debt. The church had been without a pastor 5 years because of the depression, mines closed and no work. We have good attendance now; the Sunday School has increased to 83, and we have a church membership of 67. May 31, Harry V. Schaeffer was with us, and 23 followed the Lord into the baptismal waters. The missionary interest, both home and abroad, is stirring our hearts afresh.—Pastor and Mrs. Herman L. Scheuch.

NEWARK, DEL.—In our recent revival, conducted by the boy preacher, Charles Schaffer Jr., 14 were filled with the Spirit, and 8 were saved in the good old-fashioned way.—J. D. Tubbs.

LAWRENCE, KANSAS—From April 19 to May 17, God wonderfully met us in a revival conducted by Evangelist Dorothy Hopple and assistant, Clara Fryar. The Sunday School attendance increased from 82 the first Sunday to 201, a new record. Large crowds were in attendance nightly. Around 20 were converted, 10 were baptized in water, and 4 united with the church. The children's meetings were a feature of the campaign. Several were healed. One girl of 14 who could only walk with braces on her limbs, as a result of an auto accident, was healed in one of the healing meetings and walked without her braces; the next day she walked up-town, about 12 blocks, and has walked ever since without her braces.—Earl J. Hance, Pastor.

OLD HICKORY, TENN.—We are glad for the way in which the Lord has been blessing in our midst. In April, R. H. Delancey, of Columbia, gave us a 2 weeks' meeting. Old-time Holy Ghost conviction settled over the audience time after time, and several wept their way through to Calvary. We lately closed a 3 weeks' meeting, Pansy Sample, Cape Girardeau, Mo., in charge. God was with us in a very precious way, and one young lady received the Baptism in the Holy Ghost. During the revival a carnival came to town and put their tents up in front of our church. One of the carnival men came over, confessed his sins, gave his heart to God, quit the carnival and went home the next day. Others who belonged to their number told how in their younger days they had had a desire to preach the gospel. This is a very needy field.—A. E. Baker, Pastor.

BIG SPRING, TEXAS—We came here about February 15, 1936, and the Lord has wonderfully blessed. Our Sunday School attendance has grown from 44 to 105, and our building is filled to its capacity at our Sunday night services. We have just closed a very precious revival. I preached for 3 weeks. Then Evangelist M. E. Stubblefield, of Midland, continued for another 3 weeks. Between 20 and 25 were saved, and a goodly number received the Holy Ghost, according to Acts 2:4. There were about 15 saved in our regular services before our revival started. We baptized 25 at the close of our revival, and 23 came into our fellowship. Council ministers passing this way will find a welcome.—Homer M. Sheats, Pastor.

Forthcoming Meetings

WEST NEW YORK, N. J.—Adams and 17th St.; June 19-Aug. 2; Jack and Esther Martz, Singing Evangelists.—Pastor and Mrs. R. J. Boyle.

TRINIDAD, COLO.—Gospel tent, Church and Animas Sts.; July 1, for 5 weeks or longer; Griffin-Hull Evangelistic Party of Iowa.—S. E. Williams, Pastor.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

BINGHAMTON, N. Y.—Faith Tabernacle, High St. and Conklin Ave.; July 5-26; Mary Louise Paige, Evangelist.—John Kellner, Pastor.

HETTINGER, N. D.—July 12, for 2 weeks or longer; Evangelist R. R. Nickols and his sister Miss Nickols.—C. E. Oster, Pastor.

POTEAU, OKLA.—Harper Page Tabernacle; All day Fellowship Meeting; July 14; young and old invited. Night service in charge of C. A's. All ministers of this section urged to be present.—E. C. Mehagan, Pastor.

CRANE, TEXAS—Pecos Sectional Fellowship Meeting; July 9-10; all-day services on 10th; basket lunch. A. C. Bates, District Superintendent, and Clarence Love, C. A. President, in charge.—Ira M. Bryce, Pastor.

GOLDEN CITY, ARK.—Old-fashioned Brush Arbor Camp Meeting; July 19, for 3 weeks; free camp ground. Evangelist James Fouts, Evening Speaker.—Merrill Clay, Deacon.

IDABEL, OKLA.—Camp Meeting; Aug. 5-15; 3 services daily. Earl Davis, Night Speaker. James S. Hutsell, Bible Teacher. Rooms for ministers furnished as far as possible. Camp ground, wood, and water provided.—R. H. Graham, Pastor.

NEBRASKA CAMP MEETING
GOTHENBURG, NEBR.—Nebraska District Camp Meeting; Aug. 6-16. Hugh Cadwalder, Principal Speaker; Myer Pearlman, Bible Teacher. For further information write Superintendent A. M. Alber, 634 S. Denver Ave., Hastings, Nebr.

ALABAMA DISTRICT CAMP MEETING
EXCEL, ALA.—July 8-19; Chief Speakers: Guy Shields, Amarillo, Texas; S. Clyde Bailey, Mobile, Ala. Bring tents, house car, or trailer for living quarters. For further information write A. L. Shell, Excel, Ala.—J. C. Thames, District Superintendent.

NEW ENGLAND DISTRICT CAMP MEETING
PALMER, MASS.—Aug. 12-23; W. I. Evans, Dean of Central Bible Institute, Springfield, Mo., Principal Speaker. Kindly bring bed linens. H. T. Carpenter, District Superintendent, 104 Dana Street, Springfield, Mass.—H. H. Shelly, Secretary, Box 2, Cumberland Mills, Me.

INDIANA STATE CAMP MEETING
ATTICA, IND.—Ravine Park; July 16-26; Special Speakers: J. P. Kolenda, Lansing, Mich.; and District Superintendent G. F. Lewis. For further information write James D. Menzie, 808 Connecticut St., Gary, Ind. Hotel rooms, private rooms, and camping space available.—Calvin Stantz.

Not By Might, nor By Power

Pentecostal Evangel

By the Spirit, saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON --- MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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SECTIONAL CAMP MEETING

ALBUQUERQUE, N. M.—Corner N. 2nd and Wilson; July 22—; Clyde Goree, Evening Speaker; bring musical instruments; we furnish camping ground, also camps available near by at reasonable prices. A. C. Bates, District Superintendent, will begin a revival here July 12, which will continue until camp starts.—W. A. Vanzant, Presbyter.

ALBERTA DISTRICT CONFERENCE AND CAMP MEETING

Czar Lake Resort, 1½ miles west of Czar, Alberta, and east of Hughenden; July 7-16. Speakers: Evangelist Asa Miller, Kalamazoo, Mich., and Elder A. G. Ward, Toronto, Ontario. For information write Geo. R. Upton, District Superintendent, 292 7th Ave. S., Lethbridge, Alberta, Canada.

SECTIONAL CAMP MEETING

BIG SPRING, TEXAS—Aug. 10-20; George Hayes, of Houston, Main Speaker. Plenty of good camping ground and shelter; meals on free-will offering plan. Big Spring is on Bankhead Highway 80. For further information write W. A. Harris, Sectional Presbyter, Colorado, Texas; or Homer M. Sheats, Pastor, Big Spring, Texas.

CAMP MEETING

(Eastern Ontario District)

COBourg, ONTARIO, CANADA—"Lake Shore Pentecostal Camp"; July 26-Aug. 9; Camp bus will meet boats and trains. Evangelist Otto Klink, Night Speaker. For information write Geo. A. Chambers, Box 781, Peterborough, Ont., or C. B. Smith, 348 Waverly St., Ottawa, Ont.

SECTIONAL CAMP MEETING

(Appalachian District)

OSWALD, W. VA.—Mount Hope Gospel Park, ¼ mile from Mount Hope; Aug. 16-30; reached by railway and highways 19 and 21. Tabernacle, dormitory, and several cottages on grounds; plenty parking and camping space free; meals served in dining hall. Special speakers announced later.—W. P. Broyles, Pastor.

OKLAHOMA DISTRICT CAMP MEETING

SEMINOLE, OKLA.—City Park; July 21-31; Special Speakers: Wm. B. McCafferty, Bible Teacher; Guy Shields, Evangelist. Park is located on the northeast side of the city, on U. S. Highway 270 and State Highway 48. For further information write Pastor Berl Dodd, Seminole, or R. H. Hoyer, Secretary-Treasurer, Box 817, Enid, Okla.—James S. Hutsell, District Superintendent.

TENNESSEE DISTRICT COUNCIL AND CAMP MEETING

DYER, TENN.—District Council, Sept. 1-3; camp meeting, Sept. 4-13. E. S. Williams, General Superintendent, Main Speaker. Free housing provided as far as possible. Meals on free-will offering basis. For further information write W. A. Spain, District Secretary, Route 4, Milan, Tenn.—I. A. Smith, District Superintendent, 1405 Aste St., Memphis, Tenn.

EASTERN DISTRICT CREDENTIALS COMMITTEE MEETINGS

Uniontown, Pa., Indiana County, July 14, at the Pentecostal Camp Meeting.

Green Lane, Pa., Maranatha Park, July 28-29. A new type of application blank is to be used by all candidates and may be secured from the District Secretary, Pastor Walter I. Palmer, 233 Atkins Ave., Lancaster, Pa. Such applications should be in the hands of the secretary before the Committee meets, as far as possible.

WEST CENTRAL DISTRICT CAMP MEETING

STORM LAKE, IOWA—July 21-Aug. 2. Dr. Charles S. Price will be with us for the entire time and have charge of 2 services daily. Ralph M. Riggs, Springfield, Mo., will have charge of a Bible lesson each day; he will also have 2 lessons in Sunday School work each day during the last week; diplomas will be given to those who complete the course. Entertainment and services as usual.—Roy E. Scott, District Superintendent, Mercer, Mo.

KANSAS DISTRICT CAMP MEETINGS

(Northeast Kansas)

ATTICA-SHARON—July 23-Aug. 2. Camp ground is located 6 miles west of Attica and 5 miles east of Sharon, on U. S. Highway 160. Hattie Hammond, Evangelist; A. L. Hoy, Bible Teacher.

WOODSTON—Aug. 6-16. Location of camp ground 3 miles east of Woodston. Hattie Hammond, Evangelist; A. L. Hoy, Bible Teacher.—Fred Vogler District Superintendent.

WISCONSIN AND NORTHERN MICHIGAN DISTRICT COUNCIL AND CAMP MEETING

BYRON, WIS.—Camp Byron; Aug. 6-16; Special Speakers: John W. Follette, New Platz, N. Y.; Len J. Jones, of Australia. C. W. Loenser, Cleveland, O., will have charge of German services. Third Annual District Council, Aug. 6-10. Camp is located 10 miles south of Fond du Lac, on U. S. Highway 41. For further information write Pastor D. M. Carlson, District Secretary, Box 602, Shawano, Wis.

INTERSTATE CAMP MEETING

EUREKA SPRINGS, ARK.—Aug. 27-Sept. 7. Speakers: Donald Gee, Assistant Superintendent of the Assemblies of God, Great Britain and Ireland; and W. T. Gaston, Sacramento, Calif. Camps, rooms, and cottages available at reduced rates. Fred Vogler, Chairman, 1017 S. Market St., Wichita, Kansas. E. J. Bruton, Secretary, Box 300, Pine Bluff, Ark.

TRI-STATE CAMP MEETING

BAXTER SPRINGS, KANSAS—July 3-12; Floyd Heady, Okmulgee, Okla., Evangelist. Rooms furnished for ministers and families; tents at reasonable prices. Elder Fred Vogler will have charge of Missionary Day only, Thursday, July 9th, although otherwise previously advertised. For further information write S. K. Biffle, President, 2221 Sergeant St., Joplin, Mo., or V. Lenzy Hertweck, 115 Joplin St., Galena, Kansas.

NEW ENGLAND CAMP AND FELLOWSHIP MEETING

WELLESLEY PARK, MASS.—Oak St., off Worcester and Boston Turnpike, 14 miles out of Boston. July 4, for 2 weeks; Elder P. C. Nelson, Enid, Okla., Principal Speaker. Rooms and meals at lowest prices. Fellowship meeting, July 4. For particulars write Alfred Wight, 63 Oak St., East Natick, Mass.

BRAESIDE CAMP MEETING

(Western Ontario District)

PARIS, ONTARIO, CANADA—July 3-19; D. P. Holloway, Cleveland, O., Main Speaker; Otto Olsen, of Norway, Morning Services; Evangelist and Mrs. Percy King, Musical Program. Paris is on Highway 2 from Windsor to Montreal. For further information write Pastor J. H. Blair, District Superintendent, 160 East Ave. North, Hamilton, Ontario, Canada.

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| | |
|---|-------------|
| a | Lu. 3, 23 |
| b | Ps. 132, 11 |
| c | Isa. 11, 1 |
| d | ch. 23, 42 |
| e | Acts 2, 30 |
| f | Pom. 1, 3 |
| g | Gal. 3, 16 |
| h | Ruth 4, 18 |

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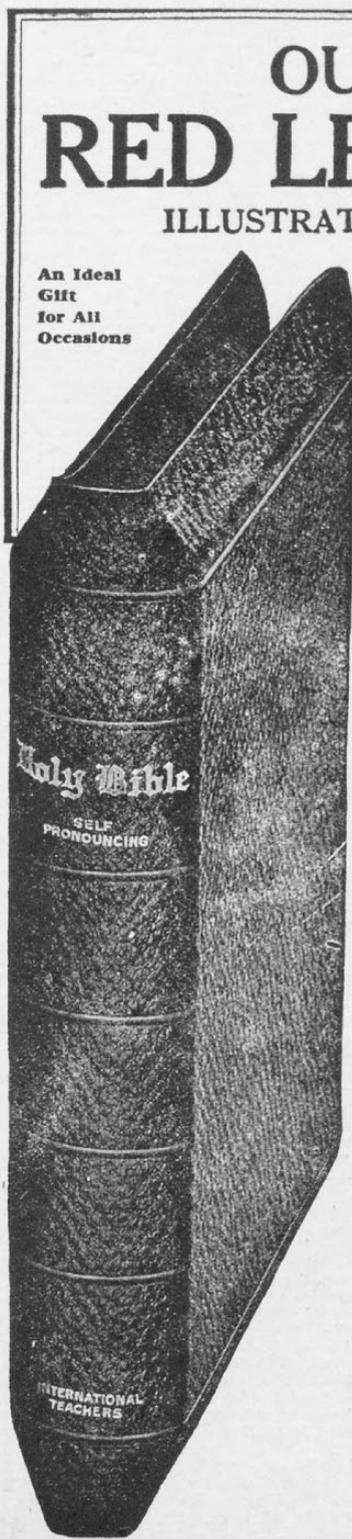
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PECOS SECTIONAL CAMP MEETING
CRANE, TEXAS—July 31-Aug. 9. Guy Shields, Evangelist, will speak twice daily. Bring bedding. For further information write Pastor Ira M. Bryce, Box 113.

MISSISSIPPI DISTRICT COUNCIL AND CAMP MEETING
JACKSON, MISS.—Corner Commerce and State Sts.; August 4-14. E. S. Williams, General Superintendent, Main Speaker. Council meeting, Aug. 12-14. C. A. rally, Aug. 10. Furnished rooms and cottages at reasonable rates; space for campers; meals on grounds at extremely low prices. First service, Tuesday night. For further information write James E. Hamill, Camp Meeting Secretary, P. O. Box 983, Hattiesburg, Miss., or H. M. Sandlin, District Secretary, 5456 St. Claud Ave., New Orleans, La.

ILLINOIS DISTRICT COUNCIL AND CAMP MEETING
LINCOLN, ILL.—Brainerd Park, Chautauqua Ground. Illinois District Council, July 8-10; Sixth District Annual Meeting, July 10-19. E. S. Williams, General Superintendent will be present for the 3 days' Council session; Dr. Chas. S. Price, Evangelist, will be the camp meeting speaker. Write Robt. Hillegas, 501 Henry St., Alton, Ill., Chairman of Housing Committee, for reservations. For more complete information write W. E. Wood, Secretary, Box 505, Peoria, Ill.; or District Superintendent Arthur Bell, Box 133, Belleville, Ill., for descriptive booklet.

EASTERN DISTRICT CAMP MEETING
GREEN LANE, PA.—Maranatha Park; July 17-Aug. 16. Speakers: A. A. Wilson, Kansas City, Mo.; J. Narver Gortner, Oakland, Calif.; Pastor and Mrs. R. A. Brown, New York, N. Y.; W. K. Bouton, Corona, L. I., N. Y.; Allan Swift, Elizabeth, N. J.; also our District Superintendent Flem Van Meter, and many more Eastern District ministers. Cabins and tents can be rented. A beautiful booklet describing Maranatha Park sent on request. For further information write Vernon G. Gortner, Maranatha Park, Green Lane, Pa.

CAMP MEETINGS
(Rocky Mountain District)
NEWCASTLE, WYO.—July 16-26; 3 services daily; A. N. Alber, Main Speaker. Tents and meals on grounds at reasonable prices. C. A. rally, 23-24. L. E. Lanphear, Pastor.

DENVER, COLO.—Aug. 13-23; 3 services daily; Dr. Chas. S. Price and Party will be present, and he will be the speaker. Tents and cabins rented; meals served on grounds. C. A. rally, 20-21. L. R. Faith, President. Write for reservations of cabins and tents.—F. C. Woodworth, District Superintendent, 5700 S. Broadway, Littleton, Colo.

SOUTHERN CALIFORNIA AND ARIZONA DISTRICT COUNCIL
July 29-31; Annual Meeting of the Southern California and Arizona District Council; Pine Knot Camp Ground, Big Bear Lake; session begins 9:00 a. m.; election of officers.
July 31-Aug. 2; Annual Christ's Ambassadors Convention; Pine Knot Camp Ground; convention begins 7:30 p. m.
Aug. 2-30; Second Annual Southern California and Arizona District Council Camp Meeting at Pine Knot, Calif. Meals, cabins, camping, camp store, supplies.—Arthur V. Huntley, District Secretary.

POTOMAC PARK CAMP MEETING
WASHINGTON, D. C.—July 31-Aug. 23. Speakers: Clyde Bailey, Mobile, Ala.; Allan A. Swift, Elizabeth, N. J.; Harry Penn, Alexandria, Va.; Mrs. Robert A. Beisel, Allentown, Pa.; along with our ministers and officers of District. "High Days": Missionary Days, Aug. 14 and 16; Home Missions and S. S. Rally, greatest convocation of our camp, all day, Aug. 11; C. A. Rally, Aug. 15. Our District stirred to meet present day apostasy. Under direction of Superintendent Walter C. Long, Mt. Morris, Pa., and Camp Chairman Harry V. Schaeffer, 412 Douglas St. N. E. For camp booklet and information write enclosing stamp.

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| ARKANSAS. Personal Offerings | 9.60 |
| Clarendon Assembly of God Church | 1.00 |
| El Dorado Assembly of God S S & Miss Coun | 4.06 |
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| Fayetteville White Chapel Assembly of God | 4.00 |
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| Hartford Assembly of God S S | 1.50 |
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| Pindall Assembly of God DVBS | 3.50 |
| (Near) Williford Happyvalley General Assembly | .79 |
| CALIFORNIA. Personal Offerings | 234.75 |
| Antioch Assembly of God | 3.30 |
| Arcata Full Gospel Assembly | 5.00 |
| Arvin Christ Ambassadors | 2.00 |
| Avenal Assembly of God | 6.00 |
| Bellflower Four Fold Church & S S | 52.40 |
| Boonville Pent'l Assembly | 3.00 |
| Brawley First Pent'l Assembly | 1.20 |
| Cedarville Full Gospel Church | 5.50 |
| Chico Assembly of God & C A's | 10.82 |
| College City Community Church | 4.00 |
| Covelo Assembly of God | 2.61 |
| Dunsmuir Pent'l S S | 53.26 |
| Escalon Glad Tidings Assembly | 21.40 |
| Fort Bidwell The People's Church | 3.50 |
| Fresno Full Gospel Tabernacle | 30.00 |
| Fullerton Christ Ambassadors | 4.00 |
| Half Moon Bay Full Gospel Church | 12.31 |
| Holtville Assembly of God Church & S S | 13.90 |
| La Crescenta Assembly of God & C A's | 42.66 |
| Lakeport Full Gospel Assembly | 3.29 |
| Lindsay Full Gospel Tabernacle & C A's | 13.66 |
| Long Beach Central Gospel Tabernacle | 50.00 |
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| Los Angeles Bethel Temple | 25.00 |
| Los Angeles Hyde Park Calvary Tabernacle | 15.00 |
| Los Banos Full Gospel Church | 9.00 |
| Madera Pent'l Tabernacle | 26.67 |
| Manteca Glad Tidings Church | 2.60 |
| Maywood Full Gospel Assembly | 120.65 |
| Maywood Christ Ambassadors | 7.71 |
| Morgan Hill Full Gospel Church | 24.93 |
| Napa Full Gospel Tabernacle | 37.00 |
| North Hollywood Assembly of God Church | 16.00 |
| North Hollywood Full Gospel Assembly S S | 30.00 |
| Oakland Bethel Tabernacle | 57.26 |
| Oakland Havencourt Colonial Church | 7.00 |
| Oildale First Pent'l Church & S S | 8.25 |
| Palm City Pent'l Mission | 15.00 |
| Pasadena S Calif Bible School Miss Society | 61.00 |
| Paso Robles Church of the Full Gospel | 7.13 |
| Patterson Bethel Church | 5.75 |
| Requa Glad Tidings Baptist Church | 3.70 |
| Rohnerville Pent'l Assembly | 1.40 |
| San Fernando Assembly of God | 1.00 |
| San Juan Bautista Congregational Full Gos Ch | 4.06 |
| Santa Monica Highland Temple Full Gos Church | 9.00 |
| Santa Cruz Glad Tidings Tabernacle | 39.00 |
| Santa Rosa Assembly of God | 5.00 |
| Seaside Pent'l Church | 2.00 |
| Sunnyvale Highway Pent'l Assembly | 39.76 |
| Weed Glad Tidings Assembly | 10.24 |
| Willows Assembly of God Church & S S | 11.50 |
| Woodland Full Gospel Assembly | 23.70 |
| Yreka Full Gospel S S | 5.00 |
| COLORADO. Personal Offerings | 9.00 |
| Englewood Pent'l Church | 4.00 |
| Fort Collins Assembly of God | 20.00 |
| Fruita Pent'l Assembly | .59 |
| Grand Junction Pent'l Assembly of God | 24.00 |
| Haxtun South Rockland Assembly of God Ch | 5.20 |
| CONNECTICUT. Personal Offerings | 1.00 |
| Bridgeport United Church & S S | 20.85 |
| New Haven Pent'l Church & S S | 12.10 |
| DELAWARE. Newark Grace Pent'l Church | 10.00 |
| Wilmington Calvary Church | 44.43 |
| Wilmington First Pent'l Assembly | 31.07 |
| DIST. COLUMBIA. Personal Offerings | 2.00 |
| Washington Calvary Church | 5.65 |
| Washington Full Gospel Assembly | 90.00 |
| FLORIDA. Personal Offerings | 31.00 |
| Lakeland Assembly of God Church | 10.00 |
| New Smyrna Assembly of God Church | 3.00 |
| Oxford Assembly of God | 5.50 |
| Pensacola Assembly Sunday School | 5.80 |
| Sulphur Springs Mt Zion Assembly | 2.00 |
| Wildwood Assembly of God | 10.00 |
| GEORGIA. Columbus North Highland Assembly | 21.07 |
| Savannah First Pent'l Church & P A C's | 25.65 |
| IDAHO. Personal Offerings | 11.40 |
| American Falls Assembly of God | 13.26 |
| Boise Assembly of God | 10.00 |
| Gooding First Local Assembly of God | 14.42 |
| Horse Shoe Bend Assembly of God Church | 2.00 |
| Indian Valley Assembly of God Church | 10.00 |
| ILLINOIS. Personal Offerings | 138.25 |
| Augusta Assembly of God | 4.50 |
| Belleville Junior Christ Ambassadors | 1.00 |
| Chicago Bethel Temple | 1.00 |
| Chicago Full Gospel Assembly S S | 30.00 |
| East St Louis Washington Park Full Gos Ch | 2.51 |
| Macomb Assembly of God S S, C A's & Boosters | 11.00 |

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|---|--------|
| Pearl Assembly of God | 2.34 |
| Pittsfield Assembly of God S S | 5.24 |
| Roodhouse Trinity Full Gospel Church | 3.25 |
| South Perkin Assembly of God S S | 5.00 |
| Springfield Full Gospel Church & S S | 37.04 |
| Wood River Assembly of God Church & S S | 19.97 |
| Zion Christian Assembly | 220.00 |
| INDIANA. Personal Offerings | 7.00 |
| Clay City Assembly of God Church & S S | 13.70 |
| Covington Gospel Tabernacle | 2.70 |
| Indiana Christ Ambassadors | 19.00 |
| Terre Haute Assembly of God | 26.00 |
| Valparaiso Jackson Center Young People's So | 1.82 |
| West Terre Haute Assembly of God | 17.46 |
| IOWA. Personal Offerings | 17.80 |
| Gray Assembly of God | 5.75 |
| Keokuk Little Log Church in the Valley | 6.51 |
| Linn Grove Assembly of God | 10.85 |
| Monroe Assembly of God Church | 2.25 |
| Muscataine Assembly of God | 3.00 |
| Oelwein Pent'l Assembly | 2.00 |
| Waterloo Full Gospel Church | 3.15 |
| Woodland Assembly of God | 2.45 |
| KANSAS. Personal Offerings | 14.00 |
| Bird City Assembly of God S S | 1.08 |
| Caldwell Church | 6.54 |
| Cedar Vale Assembly of God | 2.00 |
| Coffeyville Assembly of God Church & S S | 80.00 |
| Dorrance Assembly of God | 2.00 |
| Gerlane Assembly of God S S | 3.72 |
| Greensburg Assembly of God S S | 15.00 |
| Hill City Miller Assembly of God | 2.21 |
| Kansas City Full Gospel Tabernacle S S | 10.00 |
| Lawrence Assembly of God Church | 6.46 |
| Manhattan Assembly of God S S | 6.50 |
| Medicine Lodge Lasswell Assembly of God | 6.06 |
| Pittsburg Assembly of God S S | 13.04 |
| Pittsburg Assembly of God C A's | 2.96 |
| KENTUCKY. Campton Smith Sunday School | 1.05 |
| Louisville Bethel Assembly of God | 6.70 |
| LOUISIANA. Personal Offerings | 2.40 |
| Haughton Peace Chapel | 1.93 |
| Jennings Assembly of God Church & S S | 1.00 |
| New Orleans First Assembly of God S S | 8.41 |
| MAINE. Personal Offerings | 1.10 |
| MARYLAND. Personal Offerings | 13.75 |
| Midlothian Trinity Assembly of God | 10.15 |
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| Swanton Christ Ambassadors | 5.00 |
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| Ypsilanti Gospel Tabernacle Assembly of God | 6.26 |
| MINNESOTA. Personal Offerings | 15.23 |
| Eagle Bend Assembly | 9.00 |
| Minneapolis Fremont Tab Willing Workers | 3.20 |
| Minneapolis Gospel Tabernacle | 310.17 |
| Pequot Glad Tidings Sunday School | 14.17 |
| Sauk Centre Church & S S | 7.10 |
| Thief River Falls Gospel Tabernacle | 9.96 |
| Willmar Gospel Tabernacle | 10.00 |
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This book was written by Brother Chas. E. Robinson, well known to all Evangel readers and also well known to all readers of our Sunday School papers under his pen name of "Rajoma." It tells the story of a minister who took the pastorate of an old, run-down, one-time-fashionable church and had a gracious revival there. There is much else woven into the story. It will be of interest to all who want to see churches grow, and there is much which will be of vital interest to young people. It has been written largely with the desire to help them. It has fascinated those who have read it and some have been unwilling to lay it down until finished. It contains 246 pages and is bound in cloth.

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| Ellsinore Assembly of God | 1.00 |
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| Kennett Assembly of God | 11.00 |
| Lexington Glad Tidings S S | 18.00 |
| Marshall Assembly of God | 14.65 |
| Nelsonville Assembly of God | 6.04 |
| Palmyra Assembly of God | 7.25 |
| Shelbina Assembly of God | 9.00 |
| Springfield Assembly of God | 20.00 |
| Springfield Faith Mission | 2.00 |
| Springfield Central Bible Institute Miss Band | 8.00 |
| Springfield Mt Sinai Assembly of God Church | 5.00 |
| Springfield South Side Assembly of God | 6.83 |
| Steelville Sunday School | 6.40 |
| St Louis Glad Tidings Tabernacle | 9.84 |
| Webb City Assembly of God Church | 11.17 |
| Winfield Calvary Assembly of God | 9.07 |
| MONTANA. Fort Peck Midway Gos Tab | 14.96 |
| Great Falls Gospel Tabernacle S S & C A's | 21.60 |
| Helena Assembly of God Church | 10.42 |
| Westby Assembly of God Church | 10.25 |
| NEBRASKA. Personal Offerings | 2.50 |
| Bayard Christ Ambassadors | 1.00 |
| Broadwater Assembly of God S S | 6.00 |
| Franklin Assembly of God S S | 1.50 |
| Hartington Full Gospel S S | 1.00 |
| Macy Assembly of God | 3.40 |
| McCook Pent'l Assembly of God | 26.57 |
| Norfolk Full Gospel Assembly | 5.55 |
| Ord Full Gospel Assembly of God | 8.13 |
| Pender Assembly of God Church | 2.95 |
| Reynolds Assembly & Missionary Band | 4.55 |
| Sidney Assembly of God Church & S S | 1.51 |
| NEVADA. Personal Offerings | 4.00 |
| Reno Glad Tidings Church | 11.45 |
| NEW JERSEY. Personal Offerings | 33.00 |
| Atlantic Grace Pentecostal Church | 28.50 |
| Camden Calvary Tabernacle | 50.00 |
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| Trenton Gospel Tabernacle C A's | 26.00 |
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| NEW YORK. Personal Offerings | 46.85 |
| Arcade Pent'l Full Gospel Mission & S S | 8.02 |
| Central Park Pent'l Assembly | 14.00 |
| Corona Free Gospel Church | 50.00 |
| Herkimer Pent'l S S | 1.00 |
| Newburgh Church of God | 13.25 |
| New York Glad Tidings Tabernacle | 60.00 |
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| Rochester Elim Tabernacle Young People | 6.00 |
| Westfield Gospel Hall | 13.57 |
| Yonkers Full Gospel Assembly | 20.50 |
| NORTH CAROLINA. Personal Offerings | 6.31 |
| Avon Assembly of God | 4.15 |
| Buxton Assembly of God | 8.75 |
| Buxton Assembly of God C A's | 4.00 |
| NORTH DAKOTA. Personal Offerings | 3.60 |
| Bowesmont Fleece Gospel Tabernacle | 10.69 |
| Devils Lake Gospel Tabernacle | 2.70 |
| Grenora Pent'l Assembly | 10.10 |
| Hettinger Gospel Tabernacle | 10.45 |
| Williston Gospel Tabernacle | 8.58 |
| OHIO. Personal Offerings | 752.83 |
| Alliance Full Gospel Tabernacle | 1.85 |
| Bergholz First Pent'l Church | 7.00 |
| Cecil Pent'l Church S S | 5.00 |
| Cincinnati Deer Park Pent'l Chapel | 5.00 |
| Conneaut Assembly of God | 50.66 |
| Conneaut Assembly of God S S | 9.84 |
| Dayton Bethel Tabernacle | 1.00 |
| Dayton Bethel Temple | 60.00 |
| Dayton Bethel Temple Children's Church | 1.00 |
| Dayton Berea Tab Branch of Bethel Temple | 84.43 |
| Dayton Berea Mission | 4.47 |
| Medina Bethel Assembly | 10.00 |
| New Philadelphia Assembly of God | 5.00 |
| North Salem M P Sunday School | 2.63 |
| Uhrichsville Assembly of God | 1.18 |
| OKLAHOMA. Personal Offerings | 30.12 |
| Afton Assembly of God | 3.00 |
| Allen Assembly | 5.00 |
| Anadarko Assembly of God S S | 4.00 |
| Boynton Assembly of God S S | 1.00 |
| (Near) Canton Wildcat Assembly of God S S | 3.25 |
| Colony Assembly of God | 2.25 |
| Custer City Prairie View Assembly | 1.25 |
| El Reno Full Gospel Tab Assembly of God | 2.15 |
| Enid Gospel Tabernacle | 13.18 |
| Fairfax Assembly of God Church | 5.00 |
| Kaw City Assembly of God S S | 7.39 |
| Lonwdale Assembly of God | 1.55 |
| Ninnekah Assembly of God Church | 2.00 |
| Okmulgee Assembly of God Church | 34.75 |
| Pawhuska Assembly of God S S | 9.85 |
| Sand Springs Assembly of God | 10.34 |
| Seminole Glad Tidings Mission | 23.00 |
| Tablequah Assembly of God S S | 1.50 |
| Tulsa Assembly of God Church | 10.00 |
| Tulsa Carbondale Assembly of God | 8.47 |
| Tulsa Faith Mission Assembly | 5.34 |
| Tulsa Full Gospel Tabernacle S S & C A's | 104.03 |
| Wilson Pent'l Sunday School | 1.00 |
| OREGON. Personal Offerings | 9.22 |
| Ashland Full Gospel Temple | 20.20 |
| Baker Assembly of God | 31.07 |
| Corvallis Full Gospel Assembly | 8.00 |
| Coquille Tabernacle | 5.77 |
| Dayton Full Gospel Assembly | 7.50 |
| Hillsboro Pent'l Assembly of God | 6.00 |
| Ione Pent'l Assembly & S S | 1.21 |



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| Nyssa Pent'l Mission | 15.00 |
| Pendleton Assembly of God | 6.30 |
| Portland Assembly of God Tabernacle | 26.00 |
| Portland Gospel Tabernacle | 10.00 |
| Silverton North Howell Community Ch & S S | 26.40 |
| Sitkum Sunday School | 5.00 |
| The Dalles Glad Tidings Temple | 2.00 |
| Tillamook Full Gospel Assembly of God & S S | 7.78 |
| Tillamook Christ Ambassadors | 1.00 |
| Vale Pent'l Church | 5.00 |
| PENNSYLVANIA. Personal Offerings | 186.15 |
| Bedford Bethel Pent'l S S | 2.00 |
| Brave Assembly of God S S | 7.25 |
| Coalport Pent'l Sunday School | 1.52 |
| Freeport Full Gospel Assembly | 14.50 |
| Glen Richey Assembly of God S S | 7.50 |
| Hamburg Full Gospel Tabernacle | 6.00 |
| New Castle First Pent'l Church | 154.24 |
| New Kensington Gospel Tabernacle | 58.00 |
| New Kensington Gospel Tabernacle Junior Girls' Class | 1.75 |
| Newville Pent'l Assembly of God | 3.00 |
| Pitcairn Pent'l Sunday School | 25.00 |
| Pittsburgh Bethel Pent'l Tabernacle | 39.52 |
| Pittsburgh Pent'l Gospel Mission | 12.87 |
| Pottsville Full Gospel Mission | 12.82 |
| Throop Pent'l Gospel Mission | 4.00 |
| Trafford Full Gospel Church | 75.00 |
| Waynesboro Calvary Tabernacle | 45.00 |
| York First Pent'l Church | 18.73 |
| York First Pent'l Church C A's | 1.60 |
| SOUTH DAKOTA. Carthage Gospel Tab | 4.20 |
| Clearfield Full Gospel Assembly | 4.52 |
| Dewey Gospel Tabernacle & S S | 11.22 |
| Gregory Full Gospel Church | 10.06 |
| Milbank Assembly of God | 2.25 |
| Rapid City Assembly of God | 11.30 |
| Vermilion Gospel Tabernacle & C A's | 3.00 |
| Wall Gospel Tabernacle | 1.98 |
| Wood Gospel Tabernacle | 5.59 |
| TENNESSEE. Personal Offerings | 1.00 |
| Kingsport Assembly of God S S | 1.00 |
| TEXAS. Personal Offerings | 15.00 |
| Breckenridge Assembly of God | 2.08 |
| Conroe Assembly of God | 3.00 |
| Cuero Assembly of God S S | 5.00 |
| Dallas Assembly of God Peak & Garland | 20.72 |
| Dallas Berean Class Peak & Garland | 4.30 |
| Dallas Oak Cliff Full Gospel Church | 12.00 |
| De Leon Assembly of God Church | 17.50 |
| Electra Assembly of God Church | 3.00 |
| Fairfield Assembly of God S S | 2.34 |
| Ft Worth Boulevard Assembly of God S S | 8.92 |
| Ft Worth First Assembly of God | 15.00 |
| Ft Worth Polytechnic Assembly C A's | 1.00 |
| Godley Assembly of God | 1.00 |
| Houston Heights Assembly of God | 5.00 |
| Houston Magnolia Park Assembly of God Ch | 28.93 |
| Humble Assembly of God S S | 8.86 |
| Laird Hill Assembly of God | 2.00 |
| Levelland Assembly of God Church | 5.12 |
| Marquez Little Brushy Assembly of God S S | 1.20 |
| Navarro Assembly of God S S | 3.15 |
| Newport Assembly of God S S | 1.32 |
| Olney Assembly of God S S | 5.25 |
| Port Lavaca Assembly of God S S | 2.18 |
| Sachse Pent'l Church & S S | 2.70 |
| Seagraves Assembly of God Church & S S | 3.13 |
| Sherman Full Gospel Church C A's | 1.50 |
| Sour Lake Little Rock Assembly of God | 2.80 |
| Van Assembly of God | 2.44 |
| Wright City Assembly of God S S | 10.00 |
| VIRGINIA. Personal Offerings | 14.55 |
| Alexandria Full Gospel Assembly S S | 20.14 |
| Belvoir Full Gospel Tabernacle S S | 10.71 |
| Bristol Assembly of God | 3.04 |
| Cedar Bluff Pent'l Assembly | 2.05 |
| St Paul Pent'l Assembly of God | 3.25 |
| WASHINGTON. Personal Offerings | 98.50 |
| Aberdeen Pent'l Temple | 21.41 |
| Aberdeen Calvary Temple S S | 26.04 |
| Aberdeen Calvary Temple Ladies' Prayer Circle | 10.00 |
| Anacortes Full Gospel Tabernacle | 48.72 |
| Coulee City Grace Full Gospel Church | 11.58 |
| Enumclaw Full Gospel Assembly & S S | 14.22 |
| Hoquiam Bethel Temple Assembly of God | 5.44 |
| Metaline Falls Assembly of God | 21.75 |
| Pasco First Pent'l Church | 4.29 |
| Poulsbo Full Gospel Tabernacle & S S | 3.39 |
| Puyallup Pent'l Tabernacle | 55.00 |
| Rice Pleasant Valley Full Gospel S S | 2.23 |
| Ritzville Assembly of God | 4.63 |
| Seattle Fremont Pent'l Tabernacle | 153.35 |
| Spokane First Pent'l Church | 41.10 |
| Spokane Glad Tidings Temple | 27.46 |
| Tekoa Full Gospel Mission | 2.00 |
| Toppenish Pent'l Assembly S S | 9.00 |
| Yakima First Pent'l Church | 71.80 |
| WEST VIRGINIA. Personal Offerings | 8.00 |
| Martinsburg Bethel Pent'l Assembly | 15.00 |
| Matoaka Assembly of God | 1.00 |
| Miami Assembly of God | 7.50 |
| WISCONSIN. Personal Offerings | 74.00 |
| Baraboo Gospel Tabernacle | 15.19 |
| Baraboo Gospel Tabernacle Christ Ambassadors | 10.43 |
| Beaver Dam Full Gospel Tabernacle | 15.50 |
| Berlin Gospel Tabernacle | 11.55 |
| Fond du Lac Gospel Tabernacle | 53.00 |
| Hawthorne Gospel Tabernacle | 3.00 |
| Madison Gospel Tabernacle | 30.00 |

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| Ripon Gospel Tabernacle | 4.18 |
| Shawano Full Gospel Tabernacle | 27.00 |
| Stevens Point Gospel Tabernacle | 2.00 |
| WYOMING. Personal Offerings | 50.00 |
| Newcastle Assembly of God Tabernacle | 27.42 |
| CANADA. Personal Offerings | 22.25 |
| Toronto Pent'l Assemblies of Canada | 435.00 |
| FOREIGN. Personal Offerings | 22.25 |
| Total amount reported | \$8,136.74 |
| Home Mission Fund | \$253.67 |
| Office Expense Fund | 102.81 |
| Literature Expense Fund | 27.39 |
| Reported as given direct for Home Missions | 157.49 |
| Reported as given direct to Missions | 407.21 948.57 |
| Amount received for Foreign Missions | \$7,188.17 |
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| 1169 CHAPTER 2. | A.D. 96. |
| Christ's message to the churches. | |
| U NTO the angel of the church of "Eph'e-sus write; These things saith ^h he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; | |
| | CHAP. 2. |
| | a Acta 19. 1; |
| | b ch. 1. 10; |
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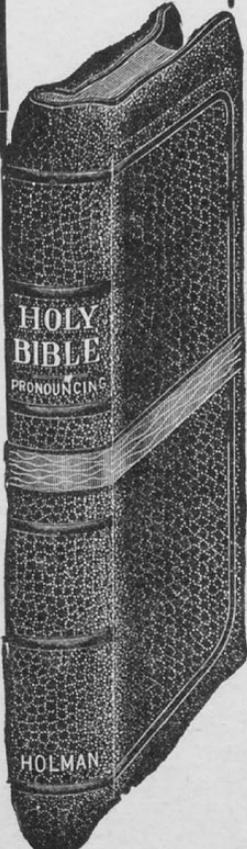
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